

A PARAPHRASE
AND
ANNOTATIONS
UPON ALL THE BOOKS OF
THE NEW TESTAMENT,
BRIEFLY EXPLAINING
ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D. D.



Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκίᾳ.

Luke ii. 14.

Χριστὸς γεννᾶται, δοξάσατε,

Χριστὸς ἐπὶ γῆς, ὑψώθητε,

Χριστὸς ἀπ' οὐρανοῦ, ἀπαντήσατε,

"Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ." Greg. Nazianz.

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A D V E R T I S E M E N T.

THE present edition of Dr. H. Hammond's Paraphrase and Annotations upon the New Testament is reprinted from the second edition of that valuable work, which was published in London, A. D. 1659, in folio. But in order to detect error, the proofs, as the work passed through the press, were carefully compared with the folio edition published A. D. 1702.

The reimpression has been made without either alteration or addition, with this exception, that whereas in the original edition the various readings and some short notes are given in the inner margin, in this they are placed at the bottom of the page: whilst the larger body of notes, to which reference is made by Italic letters inclosed in brackets [], instead of being placed at the end of each chapter, has been collected and printed together in distinct volumes. Nor has it been judged necessary to retain the brackets in which the author enclosed those words of the text upon which he enlarges in his Paraphrase, care being taken to prefix a small letter of reference, wherever such an addition seemed

likely to be of advantage to the reader. Moreover, the Greek words mentioned below, page viii, as set down in the margin of the Annotations, have not been reprinted, as they are readily to be found by the help of the index, which is to be seen at the end of the last volume.

JAN. 1, 1845.

A D V E R T I S E M E N T

P R E F I X E D T O T H E E D I T I O N O F 1 6 5 9 .

TO prepare the reader to receive the designed benefit of this work, it will be first useful to present him with a scheme or brief table of the severals which here are offered to him, and will be reducible to three heads: the first concerning the original text, the second concerning the version or translation, the third concerning the exposition of it. In every of these, if all that hath formerly been observed and written by others had here been summarily repeated, it would have given a vast, but unnecessary bulk to this volume: and therefore for those things which have been already thus largely insisted on, (whether by the ancients, St. Chrysostom, and the Greek Scholiasts, or, among the many later writers on this subject, by the most judicious and learned Hugo Grotius, in his admirable Comments on the Gospels, as also in the Posthumous Annotations on the other parts of the New Testament, which for a great part bear his signature upon them,) the care hath been to leave the reader from their own hands to receive the account, and reap the benefit of their excellent labours, (which are everywhere to be met with,) and not to add one volume more to the great number of those which are already enriched with the spoils and swelled by the transcribing of others' observations.

In the first place, that concerning the Greek text, many learned men, especially Lucas Brugensis and Robertus Stephanus, have used great industry to observe the various readings of the many manuscript copies which had been diligently collected and compared. And these are already to be had by those that please to consult them. Yet because this kingdom of ours hath been enriched with some monuments of antiquity in this kind, which were probably designed by God for more honourable uses than only to be laid up in archives, as dead bodies in vaults and charnel-houses, to converse with dust, and worms, and rottenness; some of these I have chosen to advise with, and from them to offer sometimes a various reading; yet not permitting this to supplant or turn out that which hath vulgarly been received, but setting it in the inner margin, that those that have judgment may, as they see cause, make use of it.

The first MS., which I have myself twice compared, I found in the place of my education, in the library of St. Mary Magdalén college in Oxford, a fair and an ancient copy.

The second is that more known in the king's library at St. James's, presented to our late sovereign by Cyril the patriarch of Constantinople, written in capital letters by a very ancient hand, of Thecla, as it is thought, and now happily prepared for the press by the great pains and judgment of Mr. Patrick Young, from whose hands the most reverend father in God the archbishop of Armagh, having long since received a copy of the various readings, was pleased to communicate them to me.

The third is the Greek and Latin MS. of the four Gospels and the Acts, found ninety years since in a monastery at Lyons in the time of the civil war in France, and twenty years after presented by Theodore Beza, as a monument of venerable antiquity, to the university of Cambridge, the variations of which from the vulgar printed copies I also acknowledge to have received from the favour of the most reverend archbishop of Armagh. What hath from any of these appeared useful to be proposed, is in the inner margin of this book translated, and set over against the text, with an *or* in the front of it, as the characteristic note to distinguish it from the changes of the English translation, which, without that mark, are put in the same margin.

2. In the next place, concerning the translation, the first part of my task was to prepare a new one out of the original Greek, such as seemed to me most agreeable, and on which my present understanding of the text is founded; and to authorize or give confidence to such an undertaking, I had in my prospect not only the two English translations, the one in the book of Liturgy, the other in the Bibles, but the examples also of many learned men, as well those that live in the obedience of the bishop of Roine, (whose great, I shall add ^a just, value of the Vulgar is notwithstanding sufficiently known,) as others of the reformed churches: such of both sorts are cardinal Cajetan, [and] Mr. Calvin, who translate from the original what they comment upon. So doth Oleaster, and Mercer, and Forerius, and Erasmus, and Malvenda, a late Spanish friar, in his seven volumes of Comments on the Bible. I need not add Junius, and Tremellius, and Beza, and Castellio, the authors of the Spanish, the Italian, the French translations, and many more, who have all made use of that liberty. Yet considering my own great defects, the incompetency and disproportionableness of my strength and few years' consideration to the length and weight of this work; and knowing that as oft and as far as I differed in my sense from other men, so often and in the same distance did other

^a See the most excellent Paulus Fagius in his Preface to the Targum of the Pentateuch.

men differ from me; and having before my eyes, from the fate of other men's attempts in this kind, (which I could not induce myself to approve of,) great reasons to forecast and foresee mine own hazards, and (though not to discern, yet) to fear and suspect many misadventures therein, and so to pass that more early censure on myself which from others, which saw not with my partial eyes, I had cause to look for: upon these, I say, and some store of other considerations, I made choice of the course which now is taken, instead of obtruding a new, retaining the known translation of our Bibles, and (after the manner which was formerly used in our Bibles of the larger impressions, of noting some other renderings in the margents) annexing, where it seemed useful, another translation of some words or phrases, with this * or †, or other like marks of reference to the words in our vulgar text; and this is done also in the inner margent. And where the matter is of any difficulty or weight, the reasons of the change are more largely offered, and are to be found in the Annotations, referred to by some letter of the alphabet, *a, b, c, &c.*, set over the top of the word in the text. But when the matter is more perspicuous, or less weighty, so that the bare affixing of the Greek words is a sufficient reason for the rendering them, then that only course is taken, and the Greek being affixed to the English in the margent, the reader is left to judge of it, and to make that advantage of the change which he sees cause for, without any prejudice to other renderings.

Thirdly, for the explication of those difficulties in the phrase or sense, which this divine writing is still capable of, two ways have been taken, which appeared most profitable, first, by way of Paraphrase, and secondly, of Annotation. The first in compliance with the wants and desires of the most ignorant reader, for whom it appeared expedient, whensoever any part of the text seemed capable of clearer words than those wherein the translation had expressed them, so often to affix to those obscure words a perspicuous Paraphrase, which is accordingly done in the outer larger margent of every verse; and so much of the verse as is explained is included in one, if it be from the beginning of the verse, or, if not, in two brackets, after this manner [], so that the rest of the text, which is excluded by the brackets, may coherently be read with the Paraphrase of that which is included, and the sense continue undisturbed by that means. This in the historical parts of this book is contrived within the bounds of convenient brevity, and sometimes being wholly omitted, is yet supplied by some note of reference to any parallel place where it had been before explained: but in the Epistles, where the apostles' reasoning is close, or the transitions not very discernible, and in the Revelations, where the obscurities of the prophetic style require a greater circuit of words to explicate them, there the Paraphrase is more en-

larged; and so it is in like manner as oft as the length of that seemed sufficient to remove the difficulty or obscurity of the text, without any further trouble to the reader. Besides this, whosoever any appearance of difficulty still remained which had not been cleared by the former methods, the only reserve hath been by way of Annotation, affixed in columns at the end of every chapter, and referred by some letter to that part of the text to which it belongs, and there answered by the same letter both in the text and margin. These Annotations are generally designed for the satisfaction and use of those who have some understanding of the original languages of the Bible, and therefore the several words or phrases so explicated, are in Greek set down in the margin of the Annotations, and all of them collected into an index at the end of the book, (and for the use of the English reader, the like index of every word or phrase so explained is annexed in that language also.) And by comparing of those original languages, the Hebrew words or phrases with the Greek which are used to render them, by consulting the glossaries of the best grammarians, Hesychius and Phavorinus especially, (who have a peculiar title to this business of explaining words in the New Testament,) and by taking notice of some customs among the Jews, and Grecians, and Romans, and by adding sometimes the testimonies of the ancients, when they appeared most useful, and when my slender collections enabled me to annex them, and by some other means which the reader will discern, (that especially of weighing the context, and comparing one scripture with another,) and by the blessed assistance and influence of God's grace and providence upon all, this whole work hath been made up, and the difficulties of these divine writings in some measure explained, with as much brevity as the matter seemed capable of, purposely abstaining from all doctrinal conclusions and deductions and definitions on one side, and from all postillary observations and accommodations, moral or mystical analogies, on the other side, (both because these latter are infinite, and because every man is allowed (within the bounds of sobriety) thus to apply scripture for himself, as his several taste and genius shall suggest to him,) and generally contenting myself with the one primary and literal sense of each place, unless when there appeared some uncertainty and just reason of doubting betwixt two or more senses, which should be preferred. One thing only it will be needful to add here, that the less curious reader, which desires only to understand and comprehend the plain sense of the scripture, and without any more ado to apply it to his soul's health, shall not need to tire himself with the larger trouble of the Annotations, which of necessity contain many things above the understandings of the more ignorant. But for those whose curiosity shall demand the reasons of any less obvious interpretations, or

suggest to them a willingness of any further search, it will be necessary that the Annotations be read, as oft as there are any; and if at any time they seem to be wanting, (in which particular I am not secure but that much more may be fitly added in the opinion of other men than to me seemed necessary,) I shall desire that resort be made to the known commentators, especially to the most excellent Hugo Grotius, from whom, as oft as I had nothing to add, I purposely avoided to transcribe any thing.

It remains that as I am abundantly convinced of the defects and miscarriages of this work, so I beseech and importune the charity of those who have greater abilities, to contribute every one his talent toward the discovery of all the recesses of this sacred writing; that at length (though not yet) this repository and magazine of all saving knowledge and divine observation, being clearly understood, and rescued from the many unsound resolutions and positions which the glosses of men have obtruded on it, the result may be the composing of all divisions and factions in the church of Christ, the *thinking and minding of the same things*, the obliging and engaging of our souls to the pursuit of that *one necessary*, the performance of an early, cheerful, uniform, sincere, constant obedience and practice of all that Christ came from heaven to propose to us.

The hope and intuition of which, as it was the main design projected in undertaking of this work, so it will be the reader's only justifiable aim in perusing it, and the only qualification which will render him capable of reaping any fruit by the prayers and ministry of those which *attend on this very thing*, among them, of

His Servant,

H. HAMMOND.

A POSTSCRIPT

CONCERNING

NEW LIGHT, OR DIVINE ILLUMINATION.

§. 1. THAT which Jo. Beverovicius, a physician of Dort, thought necessary to be stated by the votes of the learned of his age, before he would hope his profession could find any considerable entertainment among men, viz. whether there were a fatal period of every man's life, beyond which it were not in the compass either of art, or sobriety, or good managey to extend it, and as little in the power of disease, or intemperance, or even the plague or sword, to shorten it; hath been matter of some consideration to me in this work. For as in the designing of his time and studies it was prudently foreseen by him that one such popular error being imbibed, and improved as far as it would fairly yield, must needs be the defaming of his medicaments, and the blasting of his whole profession, as one great imposture; so after the pains and travail that this work hath cost from the time of the first thought and designation of it (at the beginning of my entrance on the study of divinity) to this present day of the nativity of it, I cannot look on it without some apprehension that it may run the same hazard which we read of the child in the Revelation, chap. xii, to be *devoured as soon as born*, if one false pretension, which hath of late been somewhat prosperous in this nation, and is utterly unreconcilable with the designed benefit of this or any the like work, be not timely discovered and removed.

§. 2. And the pretension is this, That the understanding or interpreting the word of God, or the knowing of his will, is not imputable to the use of ordinary means, (such are the assistance of God's Spirit joined with the use of learning, study, meditation, rational inference, collation of places, consulting of the original languages, and ancient copies and expositions of the fathers of the church, analogy of received doctrine, together

with unbiased affections, and sincere desire of finding out the truth, and constant prayer for God's special blessing on and cooperation with these and the like means,) but either to the extraordinary gift of the Spirit in prophesying, preaching, and expounding, or to illumination, not prophetical or simply extraordinary, but such as is thought to be promised to a new life, the work of the Spirit of God in the heart of every saint of his, which consequently supersedes the use of all external ordinances to such, even of the written word of God itself contained in the canon of the scripture.

§. 3. Had this pretension truth in it, I must confess myself, who do not pretend to any such extraordinary gift or inspiration, obliged to acknowledge the great impertinency of all this ensuing work, the perfect vanity of the whole design, and every part of it; and therefore am concerned (as far as the hazard of having *laboured in vain*) to examine the grounds, and manifest the falseness of this pretension, and that in this method, and by these degrees.

§. 4. First, by surveying the scripture grounds or proofs, which are producible in favour of it; secondly, by setting down the *form of sound doctrine* in this matter; thirdly, by shewing the great necessity of opposing this and adhering to the true doctrine. And these are likely to enlarge this Postscript beyond the bounds that would regularly belong to it, but will carry their apology along with them.

§. 5. The first ground or proof is fetched by the pretenders from Joel ii. 28, cited and applied by St. Peter, Acts ii, to the times of the gospel: *It shall come to pass afterward, (or, in the last days, ἐν ταῖς ἑσπέραις,) saith God, that I will pour out my Spirit (or, of my Spirit, ἀπὸ τοῦ Πνεύματός μου,) upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit, (or, of my Spirit,) and they shall prophesy.* Whatsoever can be collected from this place to the benefit of the pretenders, will receive a short and clear answer by considering the time to which this prediction (and the completion of it) belonged, and that is expressly *the last days, ἑσπέραι ημέραι,* in the notion wherein the writers of the New Testament constantly use that phrase; not for these days of ours, so far advanced toward the end of the world, (which yet no man knows how far distant it still is,) but for the time immediately preceding the destruction of the Jewish polity, their city and temple. That this is it, appears not only by the mention of Sion, and the destruction approaching it, in the beginning of that chapter in Joel, which signifies it to belong to Jerusalem that then was; but also by two further undeceivable evidences: 1. By the mention of *the wonders* (immediately subjoined) *in the heavens and the*

earth, &c., as forerunners of the great and terrible day of the Lord, the same that had been before described in Joel, ver. 2, and applied by Christ, in the very words, to this destruction of Jerusalem, Matt. xxiv. 29, 30. 2dly, By the occasion for which St. Peter produceth it, Acts ii. 14, *the effusion of the Holy Ghost* upon the apostles, ver. 2, 4, which, saith he, was no effect of drunkenness in them, but the very thing which was foretold by that place of Joel, *before that great and notable day of the Lord*, that was to fall upon that people to an utter destruction. This being a prediction of what should come before the destruction of Jerusalem, and the completion whereof was so visible and remarkable in that age, to which by the prophet it was assigned, (and this as a peculiar character of those times wherein the gospel was to be first propagated by this means, and to which it had a propriety, as a last act of God's miraculous and gracious economy for the full conviction of this people's sin, before they were destroyed,) it must needs be impertinently and fallaciously applied to any men or women, *old or young*, of this age, so distant from that to which it belonged, and so well provided for by the ordinary means, the settled office of ministry in Christ's church, as to have no such need of extraordinary.

§. 6. A second proof is taken from 1 Cor. xii. 7, *To every man is given the manifestation of the Spirit to profit withal, or, πρὸς τὸ συμφέρον, for the benefit and profit of the church.* But this is soon cleared by the context, which begins to treat, ver. 1, περὶ πνευματικῶν, *of, or concerning, those that have the Spirit;* so πνευματικὸς, *the spiritual,* clearly signifies, ch. xiv. 37, being joined with προφήτη, *prophet;* and so it is expressed to signify here, ver. 3, where ἐν πνεύματι λαλῶν, *speaking in, or by, the Spirit,* is set as an instance of the πνευματικὸς, *the spiritual,* (and it is but a mistake to render it *spiritual things,* the Greek πνευματικῶν belonging as directly to *persons as things,* being of the masculine as well as of the neuter gender.) Now for these πνευματικοὶ, *spiritual men,* or those that *have the Spirit,* it is well known that they were those which for the first planting of the gospel were by the descent of the Spirit endowed with extraordinary *gifts of miracles, of healing, of prophesying, of speaking with strange tongues,* which they had never learned; all which and more are here mentioned, vv. 8, 9, 10; and when these are exercised or made use of by any, this is called φανέρωσις πνεύματος, *the manifestation of the Spirit,* the Spirit of God manifesting itself hereby to be in such a man after an extraordinary manner. And then I need only add that the ἐκάστῳ, *to every one,* in the front of the verse, cannot in any reason be interpreted in the full extent of *every man, or every Christian;* for then the most wicked would have their part in it: nor yet of *every saint;* for there is nothing in the text which can so restrain it; but only of *every such man as is spoken of in this discourse, that is, every πνευματικὸς,*

spiritual man, every one that is thus endowed with extraordinary gifts of tongues, &c. ; for of such it is here peculiarly said, that the manifestation of the Spirit, the exercise of those gifts, is given, or designed by God, for the benefit or advantage of the church. And so this is of no force for the enthusiast, nor applicable to any but those who were thus extraordinarily endowed by the Spirit's descending upon them, which was a privilege of that age, for the planting of the church, and not to be hoped for (nor without sacrilege pretended to) in any other.

§. 7. A third proof is taken from John vi. 45, out of Isaiah liv. 13, where it is foretold of the Christians, that *they shall be all taught of God*. For the understanding of the full importance of this text, two frequent known idioms of the sacred style must be observed : 1. That verbs of *knowing* or *understanding* (such is *learning* or *teaching*) do ordinarily include the will or affections also, so as to *know God* is to obey and serve him. 2dly, That verbs active (see note [a] on 1 Thess. iii.) and passive, (see note [b] on Matt. xi.) but especially adjectives participial, do frequently include a real passion, or an effect wrought in the subject of the passion. And by the virtue of these two observations (frequently exemplified in the Annotations) the phrase διδακτοί Θεοῦ, *taught of God*, will signify those that by the attractions of his prevenient grace yielded to and made use of by them, are persuaded to be his followers or disciples, and so belongs not at all to the matter to which it is applied by the advocates of *new light*, (see note [d] on Matt. xv.) That this not only may be, (which is sufficient to repel the force of the argument drawn from hence,) but certainly is the entire importance of this place, appears by the context in the evangelist. 1. By the antecedents, *No man*, saith Christ, ver. 44, *can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day* : where the Father's *drawing*, and, in the same sense, the Father's *giving to Christ*, ver. 39, denotes this effect of the preventing grace of God, received in the humble pliable heart, and that as necessary to the undertaking the faith of Christ, or discipleship. And to this is this testimony out of Isaiah applied, *It is written in the prophets, They shall be all taught of God*, that is, all that sincerely come to Christ, that embrace the Christian religion, are such as were formerly spoken of, *drawn* by God, *given* to Christ by God, *taught of God*, by his prevenient grace so fitted and prepared that they follow Christ, become his proselytes and disciples when he is proposed to them. 2dly, By the consequents, *Every one therefore that hath heard and learned of the Father cometh unto me* : where, as the *coming unto me* is all one with the *coming unto me*, that is, unto Christ, ver. 44, so they that had *heard and learned of the Father*, being all one with the *taught of God*, must needs be they on whom the effect of that hearing and divine doctrine was wrought, that is, those who

were obedient to God's grace, disposing and fitting them with such a temper that they should be ready and willing to be Christ's disciples, (see note [d] on John vi.) 3dly, By the importance of the prophecy from whence it is cited, Isaiah liv. 13, where, in a prophecy of the Christian church, (the flourishing condition thereof described, ver. 11, 12,) two things are affirmed of the *children*, that is, members thereof: 1. Their obedience to God, *they shall be taught of the Lord*, they shall be disciples, followers, servants of God: and, 2dly, their prosperous state, and *great shall be their peace*; and those joined in one, ver. 14, *In righteousness shalt thou be established*; where, as *establishment* (further expressed by security from oppression) is all one with their *great peace*, so in all reason is their *righteousness* equipollent with their being *taught of God*. And so still, according to all the imaginable ways of judging, this which we have given is the importance of that phrase, and not that which is pretended from it. Nay, if the text be again observed, it would be a foul absurdity that would be consequent to that interpretation of it, that God the Father should be said thus immediately to *teach* them, who upon being so taught are said to *come to Christ*: for it is certain Christ was set forth by God as the teacher of his will, and that was the end of God's *drawing* any man to Christ, that he might receive the full knowledge of his will from thence, which it were impertinent and even impossible for him to do, who were first taught by God in this sense. (Of another notion of the word θεοδιδακτοι, a little varied from this, see note [c] on 1 Thess. iv.)

§. 8. A fourth ground is fetched from the purport of the new covenant, set down Heb. viii. 11, out of Jer. xxxi. 34, *They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest.* But these words can no way belong to this matter, as will appear if it be but considered that that which is here promised is somewhat wherein the state of the gospel is opposed to that of the law, which, if the *not teaching* be literally understood, it cannot be. For as in the law Moses taught God's will unto the people, and after him those that *sat in Moses' chair*, so Christ also taught it under the gospel, and the apostles after him; which could not be, unless others were taught and instructed by them. And therefore that cannot be the sense of it. The words indeed belong to a matter very distant: they are a description of Christ's *plain, easy, and gracious yoke*, (Matt. xi. 30,) as that is set out by the opposition to the obscure, imperfect, more burdensome, and less agreeable yoke of the Mosaical performances, ver. 8. To the bare plainness and perspicuousness of the evangelical precepts it is applied by St. Chrysostom, as also is that of being *taught of God*, (see t. v. p. 244. l. 31,) and to that sure it belongs, but withal to these other excellencies thereof, over

and above the Mosaical economy. There were in that many πτωχὰ στοιχεῖα, *beggarly elements* for beginners, many things improvable and capable of being heightened, and changed to the better by Christ's reformation; it was not ἀμεμπτός, *faultless*, ver. 7; and therefore when God designs to reform it, he doth it μεμφόμενος, ver. 8, *complaining* of the defects of it, and incompetency toward the end. And then this new covenant, which was to be introduced instead of it, is set off and illustrated by the opposition to it, *But this is the covenant which I will make with the house of Israel after those days, or in the latter days*, that is, at the coming of the Messias, *savith the Lord, &c.*, which, as it is evidently a notation of the second covenant betwixt God and the whole Christian church, and so sufficiently removed from this of *new light*, so can it not be applied to any peculiar gift of prophecy, of preaching, &c., appropriated to some men, but must have such a notation as will be common to the *whole house of Israel* in the antitype, that is, to all Christian professors, not only the saints of God; for with all such is the covenant made in this gracious manner, (though many of them do not perform their parts, the condition of it,) for otherwise they could not be said to *count the blood of it an unholy thing*, Heb. x. 29. The plain meaning of the word is, that it is a most gracious covenant that God now meant to make with Christians; and the graciousness of it was to consist not only in the abundant mercy and pardon for sin, which there would be afforded, ver. 12, above what the Mosaical purgations and other observances could pretend to, but especially in the agreeableness of the precepts to the mind of man, to the human rational soul: there should be no need of taking such pains (as among the Jews was taken) to instruct men in the multitude of observances required of them, which yet under Moses was absolutely necessary, because the things commanded were such as, unless they had been known to be commanded by a divine lawgiver, and to that end frequently inculcated to that people, no man would have discerned himself obliged to perform; but the duties now required by God of inward purity (not of external circumcision and purifications) were of their own nature able to approve themselves to a rational creature, as most excellent and most eligible, *written as it were in every man's own heart*, if he would be patient to consult them there. And then as this can no way be applied to *new light*, save as that signifies the light which Christ brought with him when he came into the world to *enlighten every man*, viz. the constant established duties of Christian life, universally revealed by Christ's preaching and promulgating this second covenant; so it belongs not to any extraordinary way of revealing or expounding this covenant, or any part or branch thereof, (there being no need of that after Christ had so plainly revealed it, and commanded his apostles to preach it over the world,) but only to

the agreeableness (to the human soul) of that which was already revealed, the matter of this covenant. The same also is the importance of the former words, ver. 10, *Διδοὺς νόμους εἰς διάδοσιν, I will give my laws into their minds, and I will write them on their hearts;* that is, the laws which shall now be given the Christian church, as God's covenant with them, shall be laws of spiritual internal obedience, for the regulating and subduing and mortifying of their affections, impressed and inscribed on their hearts, (which must now be kept pure, as the fountain from which all actions spring,) whereas the former Mosaical ordinances reached only to the flesh, or outward members, and by that means did not conduce much either to inward or outward purity of the heart or actions.

§. 9. Another sort of places there are which more immediately belong to the second branch of the pretension, (and that which is more frequently pressed,) the privilege that the saints have, by being such, of understanding much more of the will of God than any other can pretend to do. And a first ground is that of John vii. 17, *If any man will do his, that is, God's, will, he shall know, &c.* How little this place doth favour the pretenders of *new light*, will presently appear, 1st, by considering what it is that here it is said that the pious man, or the *doer of his Father's will, shall know*, viz. whether the doctrine which Christ preached be of God or no. This was not matter of *new revelation*, but the doctrine which Christ had already revealed and published to the world, and so could want no *new light* to make it known; nay, for the passing judgment of that doctrine thus revealed by Christ, whether it were agreeable to the will and sent by the appointment of the Father, he had given them sufficient means to proceed and conclude regularly; there was no need of any extraordinary discerning Spirit, the miracles which he did in the presence of all, and the voice from heaven at his baptism, gave full authority to all that he said, were matter of abundant conviction to all pious men that it was the good pleasure of God which he now taught; and there was nothing more wanting to beget belief but hearts duly qualified with piety and humility, which was necessary to render them a *subactum solum, a soil*, in which good seed being skilfully sown might take root, and bring forth plentifully. And that is the importance of the former part of the verse, 'Εάν τις θέλῃ τὸ θέλημά μου ποιεῖν, *If any man will, or take pleasure* (see note [g] on Matt. xxvii.) *to do his will;* the character of the pious man, of that preparation of the heart which was required to fit men to a cheerful entertainment of Christ's doctrine, when it was already convincingly revealed to them. Which indeed is but proportionable to what ^a Hierocles and the philosophers were wont to say of the neces-

^a Pref. Com. εἰς χρυσᾶ ἔπη.

sity of curing and purging the eye, before it would be able to behold a bright or illustrious object; meaning the depositing of prejudices, and prepossessions, and passions, and prides, but especially of all habits of sin, which while they are upon the soul are the blinding of it, permit not practical truths (especially those of an higher form, such as those of Christ's requiring the purity of the eye and heart) to have any admission with them: according to that of Aristotle, that as those which are of raw and unruly affections, when they are taught moral precepts, *λέγονται, οὐ πιστεύονται*, say them by road, but believe not a word of them; so the habit and custom of any vice is φθαρτικὴ ἀρχῶν, corruptive of principles, makes men begin to question or not to understand those practical dictates which human nature and common notions had furnished them with. This advantage indeed (very considerable) toward the understanding of truths already revealed, humility and piety hath above pride and impiety: but as those that take themselves to be the only saints of the earth have but a weak claim to one of these, (and perhaps as weak to the other, which is never seated but in an humble breast,) so if they had the best claim of any men now in the world, it would not raise or entitle them to the gift of revelation, any more than of tongues and miracles; of *new light*, than of speaking Arabic, removing mountains, or foretelling things to come.

§. 10. Two other places there are in the next chapter, John viii, which sound as much for the interest of the pretenders, and signify as little, vv. 31, 32: *If ye continue in my word, &c., ye shall know the truth, and the truth shall make you free.* But that must be expounded by another idiom of the sacred dialect, (taken notice of and exemplified note [d] on Matt. ix,) when one thing only being designed to be said, another is premised preparative to it. And so here to them that *continues in Christ's word*, that is, in constant obedience to it, the promise is, that *the truth shall make them free*, that is, that the doctrine of Christ being thus continued in shall procure them a most valuable freedom. To which *continuing in Christ's word*, the *receiving the knowledge of the truth*, γνώσεσθε δλήθειαν, being preparative, it is accordingly set down before it, but not as part of the promise, being necessarily presupposed in the condition; *Christ's word*, ver. 31, and *the truth*, being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *new light* can possibly be intimated by this *knowing the truth*, but only that which by *Christ's preaching* was made known unto them.

§. 11. The second place in that chapter is ver. 43, *Why do you not understand my speech? λαλιάν ἐμὴν οὐ γνώσκετε;* Even because you cannot hear my word. But that hath no more aspect on this matter than the former had. It is only the rendering an account of the reason why Christ's expressions seemed strange

unto them, why they did not acquiesce in and believe all he said unto them, but still disputed against it, viz. the disagreeableness of his doctrine to their carnal humours and fancies, their impatience of such severe precepts as he came to propose to them.

§. 12. Another ground is fetched from 1 Cor. ii, in many verses thereof, (which are sufficiently cleared and vindicated to their proper sense by the several paraphrases upon them,) but especially ver. 15, *He that is spiritual judgeth all things, &c.* But how little that belongs to the justifying this claim will soon be discerned by inquiring who is the δ *πνευματικός*, or *spiritual*, there; without question such an one as is said to have received the *Spirit which is of God*, ver. 12. Such were the apostles and others of that time, which by the descent of the Holy Ghost were taught and instructed in all things which belonged to their office to reveal to the world, to whom they had commission to preach. And of such an one there is no question but that he ἀνακρίνει πάντα, *discerneth all things*, comes to the knowledge of all those parts of God's will which have before been kept close with God, as mysteries which the angels knew nothing of, but are now by Christ and his Spirit (which, saith he, should teach them all things) convincingly made known to have been the subject of the ancient prophecies. And the arguments that such an one useth to convince others being not fetched from human reason, or the artist's topics of probation, but only from proofs afforded by this Spirit of God, miracles, gifts of tongues, voices from heaven, old prophecies, &c., it therefore follows, that as he by these means comes to know these mysteries, so no worldly wise man, philosopher, or the like, called the ψυχικός, *animal man*, before, is qualified to argue or dispute against him. And so this hath no propriety or peculiarity of aspect on these future times, wherein as that which was revealed to those apostles is sufficiently communicated to us by ordinary means, in the writings of the scripture, so there can be no necessity or use of extraordinary.

§. 13. Others are pleased to argue from 1 John iii. 24, *Hereby know we that he abideth in us, by the Spirit which he hath given us*, Πνεῦμα δὲ ἔδωκε. But that will soon vanish, if we observe the notion of Πνεῦμα, *Spirit*, (enlarged on in note [e] on Luke ix,) in many places of the New Testament, for the temper absolutely, or more strictly a gracious, pious temper or disposition of mind; and so the *Spirit which he hath given us* may there very commodiously signify that gracious charitable disposition, which being so eminently in Christ, is by his example and his precepts recommended, and, by our continuing in his discipleship, communicated to us, and wrought in us. The understanding it so in that place is very agreeable to the former part of the verse, *He that keepeth his commandments dwelleth in him, and he in him*; that is, every obedient servant of his continueth in Christ, that is,

adhereth to Christ, and Christ continueth in him, and so he receiveth all gracious influences from him, particularly that of charity, or loving his fellow-Christians, as Christ gave us commandment, ver. 23, that special piece of Christian temper, so largely exemplified and so strictly required by Christ of all his disciples. And so again we see the phrase used, ch. iv. 13, *By this we know that we abide in him and he in us, ἐν αὐτῷ μένουσεν καὶ αὐτὸς ἐν ἡμῖν, because he hath given us of his Spirit.* The ground of that speech is laid, ver. 12, *If we love one another, God abideth in us, and his love is perfected in us;* that is, our charity to others is an evidence of our continuing to receive divine infusions and influences from God, (for love or charity is such,) and that a proof that we have transcribed and imitated that love which he hath exemplified to us: for this is meant by his love being *perfected in us*, ἀγάπη αὐτοῦ τετελεωμένη, as his sufferings are *filled up and perfected in us* when they are imitated by us, when we *suffer for well doing*, as he did; the end of a copy or pattern being this, that we should transcribe it, and so the taking it out, imitating it, as we ought to do, the only way of giving it its due perfection. And so that whole verse is but a paraphrase on that speech of Christ's, *By this shall all men know that ye are my disciples, if ye love one another,* Christ bringing his scholars and followers up in the practice of this duty beyond all others. And upon this is built that which immediately follows, and so it must be interpreted by it, *By this we know that we abide in him, and he in us, διτι, because, or that, he hath given us of his Spirit;* that is, this is a sure κριτήριον by which we may conclude our living like disciples of his, our not having forsaken him, as other uncharitable Gnostic heretics appear to have done, and so likewise his continuing to communicate his influences to us, as to disciples he is wont, that we are like him in this special grace of charity, the quality that is so remarkable in him. And so this is very remote from the enthusiast's pretensions.

§. 14. One especial reserve there is still behind from 1 John ii. 20, *Ye have an unction from the Holy One, χρόνια ἀπὸ τοῦ Ἁγίου, and ye know all things;* and ver. 27, in words not much varied, and to the same sense, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, remain in him still, or, as we read, ye shall abide in him, μενεῖτε ἐν αὐτῷ.* That the full meaning of the unction's teaching or having taught them all things, is their having been instructed by those on whom the Holy Ghost (which was to teach them all things) had descended, and confirmed by the gift of miracles, abiding at that time in their churches, hath been shewed at large, note [d] on Acts x, and that takes away all the pretender's title from this place. But beside this, it is evident by

the context what it was that this *unction* was said to *teach* them, viz. that Jesus was the Christ, contrary to the Gnostic heretics, ver. 18, which denied it, and are therefore called *ἀντίχριστοι, antichrists*: *They, saith he, ver. 19, went out from us,* these heretics that denied Jesus to be Christ; *but ye have an unction, &c. and ye know all things,* (the *all things* here being, according to the ordinary scripture style, to be interpreted only of all those things which are there spoken of.) Ye have certain and infallible evidences that *Jesus is the Christ.* From whence he immediately concludes again, that *they that have denied this are liars and antichrists*, ver. 22, and puts them in mind of that which had first been taught them and sufficiently evidenced unto them from the beginning of the gospel's being preached unto them, ver. 24, in opposition to these *false doctrines* which had since been infused amongst them, ver. 26, to whom again he opposeth the *unction*, ver. 27. And so still here is nothing in the least degree favourable to the pretensions of the enthusiast.

§. 15. Some other places I find to be mentioned, which are yet further removed from this matter, for which they are pretended, as Gal. iii. 14, *that we might receive the promise of the Spirit, ἐπαγγελλα τοῦ Πνεύματος, through faith.* What is meant there by *the promise of the Spirit*, that is, the Spirit promised his disciples by Christ at his parting from the world, appears at the beginning of that chapter, ver. 2, 3, viz. the powers of working miracles, &c.; and so it is interpreted, ver. 5, *He therefore that ministereth to you the Spirit, and worketh miracles among you.* And this may fitly be said to be received διὰ πίστεως, *through faith*, both as that is opposed to the Mosaical economy, under which there were not then those powers in the church of the Jews, as it is said, ver. 2, *Received ye the Spirit by the works of the law, or by the hearing of faith?* and according to Christ's promise to believers. *These signs shall follow them that believe; in my name they shall cast out devils, &c.,* Mark xvi. 17. And so this place belonging to those miraculous operations of the Spirit in those times useful for the erecting of a church, can no more be applicable to believers in these times, than the speaking of tongues and gifts of healing, &c., which are not imagined by these pretenders to belong to them by force of this place.

§. 16. Somewhat different from this is that other of Ephes. i. 17, (and parallel to that Col. i. 9,) that *the Father of glory would give you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, &c.* In this place there is little of difficulty, save that *ἐν ἐπιγνώσει αὐτοῦ* is not rightly interpreted in *the knowledge of him*, whereas it should be to *the acknowledgment of him*, as the end of *the wisdom and revelation*, not the matter of it. That it is so, appears by the following words, *the eyes of your understanding being enlightened, that ye may know*—Where as the enlightening of their

understandings is answerable to the *Spirit of wisdom and revelation*, so the phrase *that ye may know*, is answerable to ἐν ἐπιγνώσει, and so renders ἐν, (as it is ordinarily used for εἰς,) to, not in the *knowing*, or *acknowledging of him*. Which being premised, the plain meaning of the words is, that the apostle having heard of the Ephesians' proficiency in the faith of Christ, prays that they may come to further growth yet, even to all abundance of all sorts of Christian knowledge, understanding the highest spiritual truths called *wisdom*, and interpreting of prophecies of the Old Testament called *revelation*, and both these as extraordinary (χαρισματα) *gifts* at that time, and so called the *Spirit of wisdom and revelation*, Πνεῦμα σοφίας, Πνεῦμα ἀποκαλύψεως: and this for this end, that *Christ might be fully discerned*, and the truth of his doctrine acknowledged, by this means; in the same manner as, ch. iv. 11, it is said of Christ that *he gave some apostles, some prophets, some evangelists, some pastors and teachers*, (each of these furnished with extraordinary gifts, such as here are named,) *for the building of the body of Christ*, (that is, his church,) *until we come to the unity of the faith and acknowledgment of the Son of God*—*that ye be no more tossed*, &c. All which shews the high, extraordinary ways that were then afforded by God, by the descent of the Spirit, (for the building of a church, and confirming the faith of weaklings against the invasion of heretics, which fell off, and denied Christ,) and were here by the apostle prayed for to the church of the Ephesians, but cannot be extended as a promise to the enthusiast now that such gifts shall be or are afforded him.

§. 17. Beside these of the New Testament, other places are produced out of the Old, as from psalm xxv. 9, *The meek will he teach his way*; and, ver. 12, *What man is he that feareth the Lord? him shall he teach in the way that he shall choose*; and, ver. 14, *The secret of the Lord is with them that fear him, and he will shew them his covenant*. But all these belong to a matter very distant from what the enthusiast pretends, viz. the benefit and advantage that accrues to all those that sincerely and diligently observe the laws of God. *The meek*, ver. 9, are certainly the obedient; and so the man that *feareth the Lord*, vv. 12, 14, and for the promises that belong to such, they are all to the same purpose, under several expressions, *God will teach them his way*, and *teach them in the way that he shall choose*, that is, direct and assist them in doing that which shall be acceptable in his sight, (not make known his laws of life by way of revelation to them, for they were certainly made known to them already, and so here it is supposed, for otherwise how can they be said to *keep them?* ver. 10,) and then *shew them his covenant*, and *communicate his secret* to them, that is, afford them (in the practice of piety and virtue) those tastes of the sweetness of it beyond all other courses, that they shall by experience find how excel-

lent and (for itself, abstracted from the eternal reward) how desirable a thing it is to follow God's ways, and not our own corrupt appetites. This must needs be the meaning of *shewing them his covenant*, that covenant whereby he promiseth all good things to them upon their obedience; which covenant was already made known to them, and could no otherwise now be shewed them, but by their discerning the graciousness of it. And for the secret of the Lord, that is this sweetness which results from the obeying his precepts, like that of manna from heaven, (called hidden manna,) agreeable to every man's taste, savoury to every rational soul. That this is the full meaning of it, appears by ver. 10, where all the paths of the Lord (those wherein he is said to guide and teach the meek, ver. 9.) are said to be *mercy and truth*, that is, made up of goodness in the highest degree, (so saith Kimchi of חסֵך, mercy, that it is יתירון הטוּבה, the abundance, or excellence, of goodness, and of agreeableness to the understanding or upper soul of a man, (to the common impressions that are in him,) to such as keep his covenant and his testimonies, that is, observe and practise them, and thereby have that excellency experimented to them, which wicked men, which never come to practise and try what it is to do as God directs, never apprehend to be in it. To this purpose there are infinite testimonies in this book of the Psalms, psalm xix. 9, 10, *The judgments of the Lord are more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant taught: and in keeping of them there is great reward.* Where it is manifest what the judgments are, the commands and rules of life, such as are to be kept or observed; and all benefits and pleasures and advantages, present and future, are the constant result and reward of that observance. So again, ver. 7, *The law of the Lord is perfect, (hath all kind of goodness in it, so the Hebrew signifies, and the Greek τέλειος,) converting or restoring the soul, bringing the man to himself again, from that degenerous condition of the sinner (so unworthy of the rational creature, that it renders him a very fool and unreasonable) to that honourable state of piety and virtue, and so making wise the simple, changing the sinner-fool into the scripture-wise, that is, pious, virtuous man.* To which purpose see the 13th part of psalm cxix. And to the confirming this interpretation of this and the like places, I shall use one argument taken ab absurdo, from the absurdity which would follow from making them instrumental to the enthusiast's claims: for it is well known that God revealed his will in those days by prophets particularly called and designed and commissioned to that purpose; and if any thing was to be done, which had not been sufficiently declared by the standing known laws, or when those had been remarkably despised and neglected, a man of God was chosen and sent from heaven with such new revelations: which was no way

agreeable to, or reconcilable with, this other method, of God's revealing all his secrets to every pious, obedient servant of him; for then there would have been no need of any other.

§. 18. Of the same nature with these are those others that are produced out of the Psalmist, psalm cxi. 10, *A good understanding have all they that do his commandments* (where yet our margin reads far otherwise, and so as takes away all appearance of force from it, *Good success have they, &c.*); psalm cxix. 18, *Open thou mine eyes, that I may behold wondrous things out of thy law;* and so Prov. ii. 7, *God layeth up sound wisdom for the righteous;* and chap. iii. 32, *God's secret is with the righteous;* all perfectly agreeable to the former texts, and vindicated from the enthusiast's misprisions by the interpretations that have been affixed to them. As for that of Prov. xxviii. 5, *They that seek the Lord understand all things,* it must be explained by the context not to belong to *all things* indefinitely, but, as hath been said, and as it is ordinary in the scripture style, (see 1 Cor. xiii. 7,) to *all the things* that are there spoken of, that is, the judgments of God in the former part of the verse, his wise and just proceedings against the wicked, and his rewarding of piety, so that no man shall have any reason (to call the proud happy) to *praise the wicked*, ver. 4. And so the plain meaning of the place is, that whatever the atheistical sinner thinks of God's neglecting the government of the world, from whence he takes courage and confidence to sin, yet the truly pious man is able to contend with, ver. 4, and confute him, he finds experimentally *the reward of the righteous*, and knows that which the atheist will not acknowledge, that *there is a God that judgeth the earth:* and so that is nothing to the purpose to which it is produced by the pretenders.

§. 19. And as little that of the prophet, Isaiah xxxv. 8, of *the highway, the way of holiness, and the wayfaring men, though fools, shall not err therein.* For (besides that that prophecy might have a completion in Israel, and must not needs be extended any further than to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Christian church, is most obvious, that the duties by God required of us are so plain and evident, that he that sets himself to the practice of them, be he of never so slow an understanding, cannot choose but know them; or else, that the condition of the covenant now required of us under Christ is not such as that any man through weakness, or ignorance, or involuntary error, should ever miscarry, or lose his part of the promise of that covenant; only deliberate sins against grace and against knowledge are imputed to any man to his ruin.

§. 20. So for the promise of *putting a new spirit in them*, Ezek. xi. 19, that is interpreted evidently by the latter end of the verse, *I will give them an heart of flesh*, that is, give them

that measure of my grace which shall work a reformation in them, *that they walk in my statutes and keep my ordinances*, as it follows, ver. 20.

§. 21. Lastly, for that of Hag. ii. 5, *My Spirit remaineth with you*: it is evident that God's power and mighty work of deliverance, such as had been shewn in rescuing the Israelites out of Egypt, is the thing there meant by *my Spirit*; for thus the words are introduced, (being spoken of the reedifying of the temple,) *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you*: and therefore, as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretensions of the enthusiast.

§. 22. Having taken this view of the chiefest of those places which have been deemed favourable to the pretenders of *new light*, and discovered the mistakes of them, I proceed to the second branch of my method, the setting down *the form of sound doctrine* in this matter, and that will be most fitly done by these steps and degrees.

§. 23. First, That all knowledge of God's will is confessedly (as *every good gift*) from God, communicated by those means and degrees which God hath been pleased to choose, the light of nature, the revelations, and oracles, and voices from heaven to the fathers, and at last by his own Son Jesus Christ, and his apostles commissionated by him; which being the last method or way of revelation which we have reason to expect, our whole duty is hereby resolved to be contained and set down in those laws of the Old, but especially of the New Testament, which make up the Christian canon or rule.

§. 24. Secondly, That any further light than that which is thus afforded us cannot in any reason be pretended to by any, or so as may satisfy himself or others, unless it may appear by means sufficient to convince a rational man, 1, in general, that it is agreeable to the economy under the gospel that any one, after Christ and his apostles, and others of that first age extraordinarily endowed, should to the end of the world be called to the office of a prophet, as that signifies one that is sent to make known *de novo*, to publish God's truth or will unto men: and, 2, that he particularly is such a prophet, and so sent, and by authentic testification of divine miracles, or of mighty works, which neither man nor devil can work without the assistance of an Omnipotent Power, demonstrated and evidenced to be so.

§. 25. Thirdly, That if it should now be affirmed that any man is, or since the apostles' age hath been, thus endowed, it would be under a very strong prejudice from the contrary opinion of the whole church of God for fifteen centuries, who, having received the books of the Old and New Testament for the one constant durable canon of faith, must be supposed to resolve

that nothing else shall ever be added to that canon, that is, no new revelations shall ever be made, (for if they should, our faith must be regulated by them as well as by any part of God's word already received;) and therefore in all reason this affirmation must be testified by arguments or proofs fit to outbalance so great an authority, which cannot be by any one man's affirmation of himself, whose testimony in this matter is of no validity; and yet it is evident that there are no other.

§. 26. Fourthly, That the understanding the word of God contained in the scripture, is no work of extraordinary illumination, but must be attained by the same means, or the like, by which other writings of men are expounded, and no otherwise. In other writings some things are so plain, that by the strength of common reason any man that is master of that, and understands the language wherein they are written, may understand them; others have such difficulties in them, arising either from the conciseness or length of style, or sublimity of the matter of the discourse, or intermixture of old forgotten customs, &c., that there will be need of proper helps in each of these to overcome the several difficulties. And so it is in the understanding of scripture: those places that are plain want no further illuminating either of the medium or of the eye, to discern or understand the meaning of them: and for the searching to the bottom of the greater depths, it is as certain that the use of human means doth ordinarily assist and conduct us successfully, (as observation of the usage of the word or phrase in other places, considering the customs of the people, the scope of the writer, and many the like;) and when it doth not so, it is visible that it is from my want of such assistances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge and observation do come as perfectly to understand the more abstruse passage to-day, as I did the more perspicuous yesterday. And indeed if extraordinary illumination were required to understand the more difficult places of scripture, it could not be denied to be necessary to all the most easy also; (it being evident that the plainest precept in the original language, which alone is the word of God, is as inexplicable by him that understands not Greek or Hebrew, as the closest subtlest arguings in St. Paul's Epistle;) and so no man should be acknowledged to understand any part of God's will but the saint that knows all of it; a supposition most evidently contrary to those many texts of scripture, which suppose men to know the will of God which they do not practice.

§. 27. Fifthly, It is most true that there is need of the concurrence of God's assistance and blessing, his grace and his providence, to the use of all ordinary means, to render them successful to us; and so there is need of God's illuminating Spirit to assist our weak eyes, our dark faculties. But then

this illumination is but that which is annexed to the use of the means, and not that which works without them ; and this act of his providence is a suggesting of means which had not otherwise been thought of, had not God by his good hand directed to them, which he doth not by any inspiration, but by offering of occasions, which human industry is left to improve, and if it do not, receives no benefit by them. And so still this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the enthusiast. And of this sort of illumination three things are observable : 1st, That it is not discernible to be such in the principle, but only in the fruits of it : it is not (nor can it without miracle be) known by any that it is *divine illumination*, nor consequently that it is true, (the suggestions of my own fancy, nay of the devil, may be mistaken for it,) but only by the agreeableness of it with those truths which are already revealed from God, and that are by other evidences than that of the *private spirit* known to be so revealed : nay that agreeableness with divine is not always sufficient to define it an illumination ; for my fancy may and doth sometimes suggest truth, and the devil, that knows much truth, may, when it is not his interest to lie, help men to the knowledge of truth, and so in the oracle he often did. However, that truth is again to be examined by human, rational means, not by the Spirit ; for if it were, that second sentence or judgment of the Spirit would again want other means to discern whether that were a true Spirit or no. 2dly, That those illuminations come not so irresistibly, but that they may be opposed by human interpolations, prejudices, prepossessions, pride, opinionating, &c., and so still it will be at every turn uncertain, whether they be thus resisted or no ; and till that be revealed by some *new light* also, it will still be unevident which is the truth of God to which the illumination or the providence assists or directs any. And, 3dly, That the illuminations ordinarily afforded by God are proportioned not to his all-seeing knowledge, but to our capacities and our real wants ; and so, as his sanctifying grace is not given in such a degree or manner as to preserve us impeccable, so neither his illuminations, as to render us inerrable or infallible. But it being certain in both that God is not wanting to us in necessities, (as he doth not bind himself to abound to us in superfluities,) the only conclusion from thence will be, that where God affords not his grace, he requires not of us those performances to which that grace was necessary ; and so that he will supply by his pardon what was wanting in our strength, (and sure he will pardon errors of weakness as well as sins of weakness, human nesciences as well as human frailties,) and not that he will give *all light*, when, by not exacting *all knowledge*, that light was rendered unnecessary for us.

§. 28. Sixthly, That God's illuminations being proportioned

to our wants, and not to our ambitions or wantonnesses, it will be sufficient that they be afforded to those who are by him regularly called and sent to some office in his church of instructing and teaching others, those others being left to such more moderate degrees, which are agreeable to their more private condition, and the supplies which are allowed them from the pastor, *whose lips are to preserve knowledge*, and they to *seek the law at his mouth*. And as this advantage belongs not to the Ahimaaz, who runs, or assumes authority to himself, when he is not so sent, but only to him that can shew the regularity of his mission; so neither to him unlimitedly, but only so far as may competently fit him for the discharging his office, which is, *the calling sinners to repentance*, and directing and confirming them in Christian practice, (and a moderate proportion of knowledge may be as competent for that as a greater measure of illumination; he that hears not plain duty from *Moses and the prophets*, *neither will he repent though one were sent from the dead*;) nor to him without use of the ordinary means, study, &c.; nor to him without possibility of error, through his human weakness; nor of heresy, and even apostasy, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§. 29. Seventhly, The sanctifying Spirit of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests, &c., is an excellent preparative to the receiving benefit from God's illuminations; and the truly humble pious man is, *ceteris paribus*, more likely to be led into all profitable or practical truths than he who hath all or any of those clouds of darkness in him: but this again not so that the pious man shall be able to acquire knowledge without human means, to understand the Bible in the original without many years studying of those languages wherein it was written, or to divine the meaning of scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect, (and will always be so till he comes to the state of vision,) and so incompetent to find out the truth, or else his parts incompetent for the judging or fathoming of it, it being evident in the most pious man what St. Paul personates in himself, 1 Cor. xiii. 12, that *we now see as in a glass darkly, and know but in part*.

§. 30. Eighthly, That after all this the common illuminations of God's Spirit are imparted, as God's sun and rain, to the unthankful and unjust and wicked, as well as to the saints and holy ones, (we know the devil's science, acquired by natural means, is great beyond any man's, and could not be so, unless

either those natural means were able to carry him as far as common illuminations do others, or else the illuminations afforded one be also communicated to the other.) The chief differences are, 1st, in the use of their knowledge: the one useth it to the benefit of himself and others; the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2dly, The one, through humility and many other virtues, is kept from assuming knowledge where he hath none, or of boasting it where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betrays him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If illuminations of themselves were competent to purge the heart, and prepare them for that *holiness without which no man shall see the Lord*, it might then be reasonable to extend God's promise of more grace to the humble, by way of reward for their humility, to the more illuminated. But the use of illuminations being to fit some men to instruct others, (and that being reconcilable with the eternal perishing of the instructors, 1 Cor. ix. 27,) there appears not any reason of extending that promise from sanctifying grace to that which is so distant from it, the increase of light and knowledge being so frequently what the apostle affirms in his time, the betraying and ruining of humility, 1 Cor. viii. 2, that it cannot regularly be looked on as the reward of it.

§. 31. It now remains, that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the enthusiast's pretensions, and adhering to the true doctrine. And that will be done by considering the dangers consequent to those pretensions.

§. 32. First, that of diminishing or increasing the scripture or canon of the written word, whosoever the enthusiast (who by his trusting on a broken reed is of all men the most likely to fall often) shall mistake in interpreting any part of it. For the *new light*, if it be from heaven, being as certain to discover truth as it is certain that God cannot lie, whatsoever is taught by it must necessarily be as true as that holy scripture itself; and if it be the interpretation of any particular parcel of scripture, and yet vary from the true sense of it, it must consequently (to every one that believes it) take out so much of God's word out of the canon as that parcel did truly contain, and add as much to it also as that false interpretation amounts to: which being as often iterable as there be places of scripture explicable, or mistakes by the enthusiast, these subtractions and additions may also be infinite, and as many different new canons of scripture every year made as there be, or may be, assuming pretenders to interpretation, and those are infinite also. And this is one competent danger.

§. 33. A second danger is, that by the possessing of men's minds with this opinion of *new light*, or the *voice* of God's Spirit *within them*, the authority of the whole written word of God in effect is superseded and evacuated. This we see already to be the fruit of this pretension in many, who, calling the scripture *the letter*, and the *voice within them the Spirit*, apply to these two that place of 2 Cor. iii. 6, *the letter killeth, but the Spirit giveth life*; the conclusion from whence is naturally and inevitably this, that the scripture, when it differs from the enthusiast's fancy, is pernicious and mortiferous, and no antidote sufficient against it but the following the dictates, be they never so corrupt and carnal, (as when they are contrary to God's written word it must be expected they should be,) of a man's own heart. And then, as when there was *no king in Israel*, it was an easy deduction that *every one should do that which was right in his own, not in God's, eyes*; so it is to be expected that when this *theocracy* (God's governing men's lives by the written word) is cast off, all villanies and abominations should straight possess those hearts which have betaken themselves to this riotous liberty. And so we find it affirmed of the Gnostics by St. Peter and St. Jude, (as the general observation of the apostles,) that they *scoffed and derided the revealed promises of God, walking after their own ungodly lusts*, every man following his own inordinate appetite; and these very men, when they did all this, calling themselves *the spiritual and the knowing*, (so γνωστικοὶ signified, and that γνῶσις, *knowledge*, was the interpreting the mysteries in the scripture after their own fancy, miscalled *the Spirit*, directly *the new light* which now we speak of.) A consequent whereof it was, that they separated from all the orthodox Christians, and joined with the Jews to persecute them.

§. 34. A third danger, most immediately consequent to this pretension, is the making God opposite and contrary to himself, as he must be if he be thought to own all the gleams of *new light* that shine in their several hearts that pretend to it; for these are most frequently different, and often contrary the one to the other, (as appears by the multitude of opinions and contrariety of practices which this one fruitful mother of monsters hath brought forth, all equally pretending to *the wisdom that cometh from above*,) and that not only in several men, but in the same men, at several times seeing and unseeing the same things; which how injurious it is to God, who can no more change than lie, need not be here manifested.

§. 35. A fourth danger is confusion among men, continual disturbances of kingdoms or states; the governors whereof having no other authority than what is founded on or agreeable to the word and will of God, it will still be in the power of each pretender to deliver oracles out of his own breast as immediate dictates of God, quite contrary to the safety and interest of that

government, whatsoever it is, which is at any time any where established. And so the peace of kingdoms must be as uncertain and mutable as the fancies of men, and the laws as ambulatory as testaments while the testator lives; every illuminate breast pretending to come, like Moses from God in Sinai, with new tables of divine commandments, which in all reason must supersede the old, be they never so firmly established.

§. 36. The sum of this matter is, that it being evidently consequent to this pretension, that the voice of the devil may be mistaken for the dictate of the Spirit of God, there is nothing so vile or monstrous, earthly, sensual, devilish, but may pass for divinely inspired by these means; and if it be regular to worship him as God whom we own as such, it may by immediate consequence bring in among the Christians the same worship of devils which had long possession of the heathen temples, those being by the worshippers believed and adored as the true God, because they gave responses out of the cave, delivered oracles, &c. unto them.

§. 37. How far the sober attempt and endeavour of interpreting obscure places of scripture, by the assistance of God's Spirit cooperating with human means, is removed from all these dangers, I shall not need to shew in more words than these, that what is here offered to the reader in this ensuing volume pretends no otherwise to challenge his belief, than it shall satisfy his understanding that it probably is what it pretends to be; and then if he *receive damage by us in any thing*, it is by his own rashness and overgreat easiness of belief, which he must in reason endeavour to put off, in exchange for some prudence and diligence of search, before he enter into this temptation.

THE GOSPEL

ACCORDING TO

SAIN T MATT HEW.

CHAP. I.

THE book of the 1. AN history of what concerned, or narration of [a] generation of Jesus Christ, the Son of [b] David, the Son of Abraham. forego ing of the Messias, sprang from the line of 2 Abraham begat David and Abraham, to both whom he was particularly promised.

gat Jacob ; and Jacob begat Judas and his brethren ;

3 And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;

4 And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

5 And Salmon begat Booz of [c] Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jes-

se ;

6 And Jesse begat of her that had been defiled by David, while she was the wife of Uriah, but was now after Uriah's death taken to be David's wife, and of her in that matrimony Solomon was born.

wife of Urias ;

7 And Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ;

8 And Asa begat Josaphat ; and Josaphat begat Joram ;

^b and Jehoram begat Ahaziah ; Ahaziah begat Joas ; Joas begat Amaziah ; Amaziah begat Ozias ,

9 And Ozias be-called also Azarias . See 1 Chron. iii. 11.

gat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ;

10 And Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ;

11 And Josias begat Jechonias and his brethren , ^c a bout the time they were carried away to

¹ Babylon :

12 And after they were brought to Babylon , Jechonias [d] begat Salathiel ; and Salathiel begat Zorobabel ;

13 And Zorobabel begat Abiud ; and Abiud begat Elia-kim ; and Eliakim begat [e] Azor ;

14 And Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ;

15 And Eliud begat Eleazar ; and Eleazar begat Mat-than ; and Matthan begat Jacob ;

16 And Jacob begat Joseph the hus-band of Mary , of whom was born Je-sus , who is called Christ .

17 So all the ge-nra-tions from A-braham to David are fourteen genera-

^c immediately before the time (see note [b] on Mark ii. that Jechoniah king of Judah , Jer. xxiv. 1 , and the Jews with him , were , at divers times , carried captive by the king of Babylon to his country :

12. And after the time of their being carried or removed thither , Jechonias.—

17. So that the genealogy here set down (not by enumeration of all the severals which succeeded one another from Abraham to Christ , see ver. 8 , but) in that manner as is sufficient to deduce his pedigree

¹ near upon the transportation or remove to Babylon , ἐπὶ τῆς μετοίκεσις Βαβυλῶνος .

tions ; and from Abraham and David, may, for memory sake, be divided into three fourteens; one, of those from Abraham to David, before they were kings; a second, from David to the captivity, whilst they enjoyed the regal power entire; the third, from the captivity to Christ, when there were only some weak remainders of the regal power among the Jews.

18 ¶ Now the birth of Jesus Christ was

on this wise : ° His mother Mary had been betrothed to Joseph, but was not yet married to him, and in this space before they [f] came by whom it was, it being indeed conceived in her by together, she was a wonderful miraculous manner, by the operation of found with child of the Holy Spirit of God.

19 Then Joseph 19. Then her husband Joseph, being a merciful pious man, and not willing to expose or subject her to that public and shameful punishment which not willing [k] to belonged among the Jews to those women whom the make her a publick husbands when they first came in to them found not example, was minded [l] to put her away to be virgins, was willing secretly to dismiss her, that being not known to be betrothed to him, she might only be liable to the punishment of fornication, viz.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

‘ proceeds from the powerful work of the Holy Ghost overshadowing her, Luke i. 35, and omnipotently working in her this conception.

21 And she shall bring forth a son, and thou shalt call his name JESUS: of leaders or generals, and governors among the people from their sons. whether by thee (as here) or by Mary, Luke i. 31, or by both together, (by the common right of parents,) and thou shalt call his name JESUS: of leaders or generals, and governors among the people from their sons. to denote his spiritual kingdom, and conduct of all that believe and obey him against their ghostly enemies, sin, &c.

22 Now all this was done, [k] that it might be fulfilled Behold—

For Mary his mother having been betrothed to Joseph, μητρεύθησε γάρ, &c. before they came together, she was found to be with child from or by the Holy Ghost, ἐκ Πνεύμ. ἁγ. righteous. ⁴ by dream, κατ' ὄναρ. ⁵ to take Mary to wife, παραλαβεῖν Μαριὰμ τὴν γυναῖκα σου: see note [f].

which was spoken
of the Lord by the
prophet, saying,

23 Behold, a virgin
shall be with child,
and shall bring forth
a son,^b [i] and ^c they
shall call his name Emmanuel,

^b and as there the child in the prophet was called
Emmanuel, to signify the presence and protection of
God to Ahaz, so shall the birth of this child be the
interpreted is, coming of God among us.)
God with us.

24 Then Joseph ²⁵ And she brought forth this Jesus, her first-
⁷ being raised from born, and in all probability her only son, (the word
sleep did as the an- ^{till} being of no force to the contrary, as may appear,
gel of the Lord had ¹ Sam. xv. 35,) without ever being known by her
bidden him, and husband, either before or after the conception of him,
⁸ took unto him his (and as it is piously believed, though not affirmed in
wife:

25 And knew her scripture, remained a virgin all her life after;) and on
not till she had the eighth day, the day of circumcision and of im-
brought forth her position of names, his name was called Jesus by the
firstborn son: and ⁹ he appointed of his parents, according to the angel's
JESUS. direction.

CHAP. II.

NOW when Je- 1. THE birth of Christ, and the circumstances be-
sus was born in longing to that, being set down in the former chapter,
Bethlehem of Ju- dæa in the days of Herod the king, be-
hold, there came some time, not immediately after his birth, but whilst
¹ [a] wise men from Mary and her son remained yet at Bethlehem,
the east to Jerusalem, certainly after the time of Mary's purification at Jeru-
salem (mentioned by St. Luke) and return to Beth-
lehem again, the Chaldeans or Arabian astronomers
came to Jerusalem.

2 Saying, ^a Where
is ^b he that is born
King of the Jews?
for we have seen his
star in the ^[d]east,
and are come to wor-
ship him.

^a when we were in our country we saw a strange
extraordinary star rise in the heavens, which we
never saw before, and discerning that it signified the
birth of the Messias of the Jews (and of all other true
sons of Abraham), foretold by Jewish prophets that he
should be born, (and that all kings should worship him,
Psalm lxxii. 11,) we are come to bring presents to him
and worship him, and therefore we desire to be
informed where is the place of his birth, and where
is he.

3 When Herod the
king had heard ^{these}
things, he was trou-
bled, and all Jeru-
salem with him.

⁶ Or, thou shalt, for the ancient Gr. and Lat. MS. reads καλέσεις. ⁷ when he was
risen, διεγέρθεις. ⁸ took her to him to wife: see ver. 20. ⁹ Or, she, for διδάσκεις bears
either: see note [i]. ¹ learned men or magi, μάγοις: see note [a]. ² the King of the
Jews which is born, δι τοῦ θεοῦ βασιλεὺς, &c.

4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ Acts xv.) should be born.

5 And they said unto him, In Bethlehem of Judæa : for thus it is written by the ^b prophet,

6 And thou Bethlehem, ^[e] art the land of Juda, art ^[f] not the least among the ^[g] princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, ^[h] enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed ; and, lo, the star, which they ⁶ saw in the east, ⁷ went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

4. And calling the rulers of the Sanhedrin to him, (see note [a] on Mark v. 22.) he proposed this question to them, What place do your books assign for the birth of your expected Messias ? (see note [c] on

^b prophet Micah, ch. v. 2.

6. And thou Bethlehem, which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Bethlehem Ephrata for its affinity to Ephrath, Gen. xxxv. 16, though thou wert in precinct and worldly account one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable ; for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel.

^c moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was just over the house, it stood still.

10. And discerning that the star, which they had not seen so long, appeared again to them, in an horizon so far distant from that where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoiced very exceedingly.

^a the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.
^b learnt from them exactly.

^c the territory of Judah.
^d had seen, εἶδον. ^e led them along, προῆγεν αὐτούς.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ;
^d[i] gold, and frank-

^d gold as an acknowledgment of a King : which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, ver. 13.

12 And being warned of God ^e in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, before he missed them.

hold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young parture of the magi, or astronomers, immediately he child and his mother took the child and his mother in the night time, and by night, and departed into Egypt.

15 And was there until the death of one accomplishment in the people of Israel's being Herod : ' that it carried into and fetched out of Egypt, was now might be fulfilled again fulfilled in this true promised seed of Abraham, i. e. in Christ, (of whom Israel, called God's the Lord by the prophet, saying, Out of first-born, was a type,) and in him, now that he was a Egypt have I called child, as it was said in Hosea.

my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem,

^e they went home a nearer and more private way, (not that way which they came, through Jerusalem, which was about,) and so were out of Herod's

and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, [A] Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: for the whole kingdom, had seated himself, notwithstanding, being gotten that from him. He probably would not

^b went into Galilee, where another of Herod's sons, Herodes Antipas, that contended with Archelaus for the whole kingdom, had seated himself, having been warned of God be inquisitive or jealous against any that should be in a dream, he likely to dethrone Archelaus, and so there was not the parts of Galilee: from him any apprehension of danger. Besides he

23 And he came was not such a tyrant as Archelaus had discovered and dwelt in a city himself to be.

called Nazareth: ⁱ and so by residing and dwelling in Nazareth, that it might be fulfilled which was spoken by the pro-

he was made capable of that title which is used of the Messias in the prophets, that he should be

* learned, ἡκρίβωτε: see note [A].

phets, He shall be Natser, the branch of the root of Jessé, (or, as the called a [A] Nazarene. word may bear, a Saviour,) so often promised to that people.

CHAP. III.

IN those days NOW before Christ's entering upon the first part came John [a] the of his office, that of preaching the will of God, Baptist, preaching called his prophetic office, (in which he continued till his crucifixion,) it was necessary to set in the wilderness of Judæa,

down the office of John Baptist, who proclaimed his coming beforehand as his harbinger or forerunner, and at whose baptizing of Christ the Holy Ghost visibly descended on him, and consecrated him to this prophetic office. And thus it was, while Jesus continued at Nazareth, though many years after his first coming thither, John the Baptist preached in the desert called the desert of Judæa, (differing from other deserts mentioned in the scripture, under the name of Maon, Engaddi, Ziph, the desert of Idumea, &c.) by a river side near Enon and Salim.

2 And saying, **2.** Not giving them any new precepts of life, but [b] Repent ye : for charging them with their breaches against the rule the [c] kingdom of heaven is at hand.

Not giving them any new precepts of life, but charging them with their breaches against the rule or law which they had already, and accordingly saying to all that people, Reform, and mend your lives, for the kingdom of the Messias, so long looked for, is now approaching, and so the time that God shall come to execute most visible judgments on this land, (even to an utter destruction, if ye repent not at this preaching of John and Christ,) and withal bestow most eminent and remarkable preservations upon all penitent believers.

3 For this is he that **3.** And this according to that which Isaiah, ch. xl., was spoken of by saith, He shall preach in the wilderness of Judæa, the prophet Esaias, and the sum of his preaching shall be, the approach saying, The voice of the Lord's coming to receive his kingdom ; and wilderness, Prepare upon his being rejected, coming with his hosts against ye the way of the the obdurate and rebellious, to destroy them that Lord, make his paths would not let him reign over them. See note [c]. straight.

4 And the same *wore a rough garment made of camel's hair, John *had his [d] rai- (such as Elias had, 2 Kings i. 8, and was thence ment of camel's hair, called an hairy man,) or of sackcloth, Rev. xi. 3, and a leathern girdle agreeable to his being in the wilderness, and nothing about his loins ; and his meat was locusts and ¹ [e] wild honey.

*wore a rough garment made of camel's hair, called locusts, Rev. xi. 22, (or else, as some think, green herbs,) and field-honey, i. e. neither bread nor wine,

¹ field-honey.

Matt. xi. 18. Luke vii. 33, but only such as the wilderness or as the wood brought forth.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sad-
duces come to his baptism, he said unto them, 'O genera-
tion of vipers, who hath warned you to flee from the wrath
to come ?

8 Bring forth therefore fruits meet for repentance :

8. See that your reformation be sincere, producing fruits worthy of the stock from which you glory to spring, (i. e. of Abraham, ver. 9, who is your father indeed, but from whom you are so far degenerated, that you are become broods of vipers, ver. 7;) or absolutely (as Acts xxvi. 20,) meet, fit, seasonable fruits, such as may avert or prevent those judgments.

9 And⁸ [f] think not to say within yourselves in saying or thinking, that you have the privilege of being children of Abraham, which will be able to secure you; for God hath not such need for I say unto you, of children of Abraham, that he may not destroy these stones to raise up children unto A-
braham.

9. And say not, or do not please and satisfy yourselves in saying or thinking, that you have the privilege of being children of Abraham, which will be able to secure you; for God hath not such need for I say unto you, of children of Abraham, that he may not destroy these stones to raise up children unto A-
braham.

destroy them all, and then out of the obdurate Gentile world (or, if he please, out of the stones in the streets) produce and raise up a people to himself, followers of the faith of Abraham, and so as pre-
cious to God, and to whom the promises made to Abraham as truly belong, as to the proudest Jew among you.

10 And now also the ax is laid unto this people, and ready to seize upon the whole nation, and shall actually fall upon every unreformed sinner among you. See note [c] on Acts xv. (In this root of the trees: which bringeth forth good fruit is how every sort of people is concerned, see Luke iii. hewn down, and cast into the fire.)

11 I indeed [g] baptize you in water, but this is not all I have to say to you ; be-

¹ worthy or meet fruits of repentance, καρποὺς ἀξίους τῆς μετανοίας. ³ seem not.
¹ But the ax is even already, ήδη δὲ καὶ ἡ ἀξίνη.

tize you with water side this warning you to repent, I am also sent to tell unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy ^{b [h]} to bear: he shall baptize you with the Holy Ghost, and with fire : you that the Messias is now at hand, ready to enter on his office. And indeed all that I do, is to preach repentance, and to receive proselytes after the Jewish manner, with water, the only ceremony that I use ; but Christ, who, though he comes after me, is much superior to me, and whose disciple or servant I am not worthy to be, (he being that great prophet foretold by Moses, that all must hear under pain of utter excision, and accordingly reforming and heightening Moses's law, which I have not meddled with, save to call you to repent of the breach of it,) he shall come in greater pomp, shall first send the Holy Ghost to come down visibly on some of you his chosen disciples, who shall believe in him, and to whom he shall entrust all power in his church after him, thereby not only to assure them of the truth of his doctrine, but also to consecrate them to his service, (see note ^[a] on Acts i.) to preach his doctrine to the whole world, (but first to all the cities of Jury.) And this shall be another manner of initiating of disciples, mine with water, but his with fire, which will purge those things which water will not, and this fire perhaps an emblem of something else ; for immediately after that, by that time they have preached thorough all the cities of Jury, he shall also come down with fire or flaming judgments on the obdurate unbelievers, v. 12. (see Acts ii. 17. 19, &c.) and at the end of the world reward every man according to his works.

¹² Whose ^{c [s]} fans ^{12.} He comes like an husbandman to thresh and in his hand, and he winnow, with such instruments in his hands which will thoroughly purge will sever the wheat from the chaff, the good from his floor, and gather the bad ; the good he will preserve, but the refuse he gathers into the garner ; but he will deliver up to the wind and fire, to be utterly burn up the chaff destroyed. with unquenchable fire.

¹³ ¶ Then cometh ^{13.} While John was thus a preaching and baptizing, Jesus from Galilee and had gathered good store of disciples, Jesus cometh to Jordan unto John, from Galilee— to be baptized of him.

¹⁴ But John forbad him, saying, I saying—
have need to be baptized of thee, and
comest thou to me ?

^a remove, or carry.

^c winnowing instrument.

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us ^{to fulfil} all righteousness. Then he suffered him.

⁴ to do all those things which are required of all under this state of John's ministry, (see note [δ] on Rom. i.) and by so doing, i. e. by my receiving baptism from thee, God hath determined to inaugurate me to my office of preaching the gospel, by sending down his Spirit upon me at that time, and giving me testimony from heaven; upon this, John permitted him, and baptized him, and accordingly it came to pass.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending ⁷[k] like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my ^[I] beloved Son, in whom I am well pleased.

16. For Jesus, as soon as he was baptized, went out of the water before John, and as soon as ever he came out of the water, he fell down on his knees in prayer to his Father, (Luke iii. 21,) and whilst he was praying, behold the heavens, (see Acts vii. 56,) either really, or after some remarkable manner of appearance, parted asunder visibly before Christ, and the Spirit of God descended upon him as a dove descends upon any thing, visibly hovering, and lighting upon him, (so Mark i. 10,) and John Baptist saw and discerned what was done, John i. 32.

17. And as the heavens parted asunder, a thunder came out, and (joined with it) a voice, delivering these words, This is &c., i. e. This is my Son whom I have sent on purpose to reveal my will by him, and whatsoever he teaches comes from me, and is perfectly my will or law.

CHAP. IV.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the ^[a] devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

1. AND immediately after his baptism, and before he entered on his prophetic office, that Christ might give an evidence of his piety, and trust in God, and of his constancy, it was thought fit that some trial should be made of him. And to that end, by incitation or impulsion of the Spirit of God, (of which he was full, Luke iv. 1.) he went up from Jordan farther in the desert, not voluntarily putting himself upon temptation, but doing it according to God's appointment.

2. And being there, he was enabled by the miraculous power of God to continue forty days and nights without eating or drinking any thing, as Moses and Elias, the two great prophets, had done, and after that, that he might be the fitter for the ensuing trial of his trust in God, made on him by Satan, he was as sharply assaulted with hunger as any man at any time is for want of meat.

⁷ as it were.

3 And when the tempter came to take of that opportunity, came and said unto him, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

5 And the devil taketh him up into the holy city, and setteth him on ¹[b] a pinnacle of the temple,

3. And the devil laying hold, and taking advantage of that opportunity, came and said unto him, If thou art the Son of God, make use now of that power to thy own relief, and turn these stones into bread.

^a Bread, or ordinary means of sustaining men, is not of necessity to the life of man; God can feed and uphold him by other means, whatsoever he please to make use of to that purpose, his bare word and nothing else, Deut. viii. 3.

5 Then Satan, as it is most probable, carried him in the air, without doing him any hurt, unto Jerusalem, being permitted by God to do so, and set him on the battlement of the temple; and urging a verse of the Psalm to him, Psalm xcii. 11, he persuaded him to cast himself down from thence, by that

6 And saith unto him, If thou be the Son of God, cast thyself down: for it means to testify that he was the Son of God; for if he were so, this he might do securely.

is written, He shall give his angels charge concerning thee: and ² in their hands they shall

³ bear thee up, lest at any time thou dash

thy foot against a

^b It is sufficiently manifest to me that I am the stone.

7 Jesus said unto him, ^b It is written again, Thou shalt doubt of his power and goodness toward me, as the not [c] tempt the Israelites did, Exod. xvii. 7, saying, Is the Lord among us, or no? To which the prohibition of

8 Again, the devil tempting God refers, Deut. vi. 16, (which is the text taketh him up into an exceeding high mountain, ^c and sheweth him all the sence among them.)

kingdoms of the world, and the glory was to be seen from thence, and adds a representation of them;

9 And saith unto him, All these things will I give thee, if this in a moment of time, Luke iv. 5, not one after thou wilt fall down another, that so they might amaze and affect him the and worship me.

10 Then saith Jesus unto him, Get upon him, which otherwise would not be so likely to thee hence, Satan: do it.

¹ the battlement.

² on, επι.

³ carry thee, ἀφέωντες.

for it is written,
Thou shalt worship
the Lord thy God,
and him only shalt
thou serve.

11 Then the devil leaveth him, and, tempting him, (afterwards setting himself more in-behold, angels came dustriously on all stratagems to take away his life,) and as the devil left him, the good angels came and waited on him, ministering to his hunger, or bringing him meat, as to Elias was done.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was

spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, [d] by the way of the sea, beyond Jordan, [e] Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death

¹ light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

17. Now began Jesus to enter on his prophetic office, (consisting of three things; preaching or making known the will of God, entertaining disciples, doing of miracles; the first here, and more largely, Matt. v. 6, 7, and in his many parables; the second, v. 18, &c.; the third, as necessary to confirm his doctrine, on all occasions from time to time, till his death, and departure hence;) and the sum of that

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother,

18—22. And as Jesus was walking by the lake of Genesereth, (see note [c] on Luke viii.) he saw

¹ dismisseth, ἀφίησιν. ⁵ delivered up, παρεδόθη.

² did the light arise, φῶς ἀνέτειλεν.

⁶ the sea-side. ⁷ nations, ἔθνων.

casting a net into the two brethren that were fishers, Simon, who was sea: for they were afterwards surnamed Peter, and Andrew his brothers.

19 And he saith ther, a washing their nets upon the shore, Luke v. 2, unto them, Follow and having spent some time in discourse with them,

me, and I will make or preaching to them, he went a little farther, and you fishers of men. saw two other brethren, James and John, with their

20 And they father Zebedee, all of the same trade, and they were straightway left their nets, and followed in their boats mending their nets, having newly washed them on the shore also, Luke v. 2, and now him.

21 And going on returned to their boats again. And soon after this, from thence, he saw having done a great miracle, set down distinctly, Luke other two brethren, James the son of Zebedee, and John his brother, in a ship to make them fishers of men, or to instate them in a with Zebedee their father, mending their nets; and he called them. calling (and endue them with powers) of gaining and converting of men; and they all forsook their boats and trades, obeyed and followed him.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were

* lunatick, and those affected with any disease on which the changes that had the palsy; of the moon had influence, whether madness or falling and he healed them: see note [c] on ch. xvii.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAP. V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his [a] disciples came unto him:

² And he opened his mouth, and taught them, saying,

1, 2. CHRIST now in a more eminent manner sets upon his prophetic office, and there being a great multitude present, he went up into a mountain, as a place of advantage to speak most audibly, and there seating himself as a prophet or teacher, a company of his constant followers, all that received and obeyed his doctrine, (not only the twelve, which were afterward chosen to be his apostles,) came close up, and communed with him, and to them he addressed his speech, saying (for the explication of this whole Sermon, see Pract. Catech. l. 2. &c.),

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

3. Blessed are all they that, how high soever their condition is in this world, are yet in mind, affection, and conversation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of necessity; for to these belong the riches, and those the greatest, even of a kingdom, and that of heaven, (see Luke vi. 20. *Yours is the kingdom of heaven.*)

4 Blessed are they that mourn: for they shall be comforted.

* for they are of a fit temper and capacity to receive that comfort which Christ and the Spirit offer to all that are capable of it; and accordingly their present sadness shall be repaired here, and moreover rewarded with future joys, Luke xvi. 25; whereas those that have most of the carnal jollities of this world, that have enjoyed all their good things here, have a sad arrear of mourning which expects them in another world.

5 Blessed are the meek: for they shall inherit [b] the earth.

^b the quiet-spirited persons, and they that live in obedience to government; for they ordinarily shall live quietly, and receive the protection and benefit of government, and, invading no man's goods or life, shall generally enjoy long life and tranquillity in the earth. Or when the exercises of this virtue, in some singular conjunctures of time, bring losses or death upon them, they shall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

^c whose appetites are removed from the meaner inferior objects of our thirsts, (which may raise but never satisfy our appetites,) from the worldling's importunate desires, ambitions and covetings, to the eager and impatient pursuit of the favour of God, and of piety of the highest kind, that way of salva-

tion now proposed to men by Christ (see note [b] on Rom. i.): for these shall be sure to obtain what they pursue, and to be fully satisfied in the acquisition.

7 Blessed are ^athe ^bthey that are compassionate and pitifully affected merciful : for they to the wants of other men, whether of their souls shall obtain mercy. or bodies, apt to relieve and to pardon, to give and to forgive ; for as they shall deal with others, God shall deal with them ; in their time of want and requests they shall have pity shown to them abundantly, Luke vi. 38.

8 Blessed are ^cthe ^dthey, whose eye of their soul is not defiled by pure in heart : for looking after fleshly or worldly lusts, nor polluted they shall ^esee God. with other foul mixtures ; for by this purity they are fitted for that vision of God which none else can attain unto, Heb. xii. 14.

9 Blessed are ^f[d] the ^gpeacemakers : for they shall be called the children of God. ^hpeaceable, that love and labour for peace ; for they are like to God, as children to parents, and like the only-begotten Son of God, that great Peacemaker, and shall have the privileges that belong to such, the children's portion, that of grace in this life, and of the inheritance in another.

10 Blessed are they ⁱwhich are persecuted for righteousness' sake : for their's is the kingdom of heaven. ^jthat suffer for the discharge of a good conscience, for the constancy of their obedience to any of God's commandments ; for their sufferings here shall be hereafter rewarded with a kingdom ; though they are opposed and persecuted by men, they shall be owned and crowned by God as his martyrs or confessors.

11 Blessed are ye, ^kwhen ^lmen ^m[e] shall revile you, and persecute you, and shall say all manner of evil against you ⁿfalsely, for my sake. ^owhen ye shall be reviled and persecuted, and have all kind of evil reports calumniously raised against you, because you are professors of the faith of Christ ; this was the condition of martyrs and confessors in the Christian church, when Christianity itself was persecuted, (as ver. 10.) of all that constantly adhere to any part of Christian duty, and are not by any temptations of persecution, &c. moved out of it.

12 Rejoice, and ^pbe exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. ^qexult or leap for joy ; for God will reward upon you, not only your integrity and your patience, but their multiplied revilings and slanders, with a multiplied recompence in another world. For thus were the prophets before you dealt with, those that came with commissions immediately from God, with whom if ye communicate in doing well, and suffering patiently, ye shall proportionably partake of reward with them.

¹ Or, for righteousness' sake ; for instead of ψευδόμενοι ἔγεκεν ἡμῶν, the Greek and Latin MS. reads, δικαιοσύνης, propter justitiam.

^{13 ¶} Ye are the salt of the earth: but if ^{note [a]} ye have lost his savour, where-with shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

^{13.} You disciples, all sorts of true Christians, (see ^{the salt [f]}) are the men, that by your doctrine and exemplary piety and charity, are to keep the whole land, the whole world from putrefying. But if your lives grow unsavoury or noisome, what means is there imaginable to repair or recover you? None certainly. And then are ye (unsavoury Christians) the most unprofitable refuse creatures in the world, and so shall be accounted of, (Mark ix. 50. Luke xiv. 34,) and dealt with accordingly.

¹⁴ Ye are the light of the world. A city seen by all that travel near it, and by them inquired after what it is, so the Christian church (which is a

most conspicuous society in respect of the difference of their lives from other men) cannot choose but be taken notice of by the rest of the world, and either attract them by their good, or discourage and deter them by their evil examples, Isa. lx. 11. Phil. ii. 15.

¹⁵ Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

^{15.} It is my design in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to set up a torch or eminent luminary, like the sun in the firmament, for all the world to be enlightened by it, and directed in the actions of their lives. Now ye know, it is not men's meaning, when they light a candle, to put it under that which will cover and shut up the light of it, but to set it up at the best advantage, so that it may dispense its light most freely to all that are within reach of it. And so must ye diffuse your doctrine and examples to all the heathen world, whose ignorance and sins render them answerable to the dark parts of the house, which yet the candle, when it comes to them, doth illuminate.

[¶] honest, honourable, commendable actions, such as are not practised by other men,

¹ to take any thing from the law and the prophets, i. e. the rule of duties toward God and man in force among the Jews, to loose mankind from the obligations that formerly lay upon them, (v. 18, 19. and note [f]); to permit, much less to cause any one moral command to be evacuated, but to repair and make up whatsoever is any way wanting, to restore whatsoever hath been taken from it by false interpretations of those which have striven to evacuate some parts of it, to require more explicitly what was obscure before, and where there is any need to increase and add unto the law.

² become insipid:

³ dissolve, or pull asunder, καταλύσαι.

⁴ perfect, fill up.

¹⁸ For verily I say unto you, ^m Till heaven and earth pass, one ^b [i] jot or one tittle shall in no wise

pass from the law,

^b till all be fulfilled.

¹⁹ Whosoever therefore shall ⁿ break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

^m Till the world be destroyed and all things come to an end, no one least particle shall depart from the law, or be taken away, or lose its force or obligation.

ⁿ by his practice and doctrine evacuate any one of the least commands of the law, or which I shall now deliver to you, he shall be the least, (see note on ch. viii. [k]) i. e. be despised and rejected by God in the day of judgment, (which is called God's kingdom, 2 Tim. iv. 1. Matt. xxv. 1,) or, he shall be cast out of the church, be thought unworthy of having his name retained in the catalogue of Christians here, or saints hereafter, (as among the Jews he that did teach and do contrary to the determination of the consistory, i. e. who, being a doctor of the law, did teach any thing to be lawful which the determination of the consistory made to be unlawful, he was looked upon as a rebellious elder, and was by law to be put to death.)

But whosoever shall himself practise and teach others to practise all, not neglecting the very least of them, shall be rewarded in an eminent manner here and at the day of judgment, shall be a principal Christian

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

^o shall abound more above the ordinary practice of men than the actions or righteousness of the scribes and Pharisees abounds.

^p delivered by Moses in the law to the Jews, that they should commit no murder, and that he that

²¹ ¶ [k] Ye have heard that it was ^rsaid by them of old time, Thou shalt not kill; and whosoever shall kill shall be ^sin dan-

ger of the judgment: ^t for a light cause, or above the proportion of

²² But I say unto you, That whosoever is angry with his brother ^uwith

the cause, or immoderately for any cause, he shall be deemed to deserve that punishment which is answerable to capital, viz. the loss of eternal life, (except relief from the death of our High Priest;) but he that shall call his brother, empty worthless fellow, that shall vilify, deride, and scoff at him, ^vRaca, other men, shall be liable to the great senate of seven-

shall be in danger of ty-two, where the punishment is stoning, severer than

^s iota, λῶτα. ⁶ until all things be done, ἕως ὅτε πάντα γένηται. ⁷ loose, or dissolve one of the least of these commandments, λίγην μιαν τῶν τετρακόν τοις τέσσαρες τῶν διαχειστῶν. ⁸ to, τοῖς ἀρχ. ⁹ liable to, ἴνοχος τῆς. ¹⁰ rashly, vainly, unseasonably, εἰλή. ¹¹ liable to, ἴνοχος τῆς.

the ¹² council: but the former, and so proportionably in another world to whosoever shall say, a yet deeper degree of hell. But he that permits his in danger of ¹³ hell passion to break out into virulent railing, shall be liable to that degree of punishment in another world,

which is answerable to the burning in the valley of Hinnom, which was a punishment far greater than the other two, and so notes a very great degree of eternal torments. For in that place it was the custom to put

²³ Therefore if thou bring thy gift to the altar, and therein to scald them to death, crying out lamentably, very many together. memberest that thy brother hath ought

^{23, 24}. If therefore at any time thou art a bringing or hast brought to the priest thy offering for against thee;

²⁴ Leave there thy atonement of sin, thy peace-offering to be received gift before the altar; by him, and offered for thee upon the altar, and, as and go thy way; thou art there ready to present thy offering to the first be ¹⁴ [m] reconciled to thy brother, priest, thou callest to mind that thou hast done any and then come and man any injury, do thou in that minute stop, and offer thy gift.

²⁵ ¹⁵ Agree with take thyself first to that person whom thou hast thus thine adversary injured, use means to reconcile him, to make him quickly, whiles thou art in the way with friends with thee, to obtain his pardon, to work thy him; lest at any time reconciliation with him, and then come and complete the adversary deliver thy intended atonement.

thee to the judge, lest he accuse and implead thee before the and the judge deliver thee to the ¹⁶ [n] of-judge,

ficer, and thou be cast out of prison till thou hast made full satisfaction (such as the law prescribes) for that trespass done into prison.

²⁶ Verily I say unto thee, whereas by a seasonable timely compound no means come out ing of it, it might have been done with some moderation, till thou hast tion; and so may a timely reconciliation with thy neighbour, whom thou hast injured and made thy accuser paid the uttermost farthing.

²⁷ ¶ Ye have heard that it was said ¹⁷ by them of old time, Thou shalt not commit adultery:

²⁸ But I say unto you, 'That [o] who-soever looketh on a woman to lust after her hath committed adultery with her al-

adultery with his heart. ²⁹ And be thy eye (one instrument of ensnaring thee, as the hand is another, v. 30.) never so useful eye ¹⁸ offend thee, or advantageous to thee, thou hadst better have

¹² sanhedrim, συνέδριον. ¹³ liable unto the fire in the valley of Hinnom, ἔνοχος εἰς τὴν πύρεα τοῦ ὄφεως. ¹⁴ reconcile thyself. ¹⁵ be at accord: see note [m], and note on Mark xiv. [f]. ¹⁶ apparitor, serjeant. ¹⁷ to them, τοῖς. ¹⁸ scandalize thee, cause thee to stumble, or insnare thee, σκανδαλίσεις σε, see note on ch. xi. [c].

pluck it out, and cast none than be ensnared by it. And so for all other *it* from thee : for it things, if that which is most precious to thee and is profitable for thee useful (as instrumental to the greatest uses and most that one of thy members should perish, grateful delights) be thereby a means of ensnaring and not *that* thy thee in any sin, or hindering thee in thy progress of whole body should a holy or chaste life, deny thyself the use of that, be cast into hell.

30 And if thy right hand offend thee, which yields thee, together with that delight, that damage also, and the damage far more considerable cut it off, and cast *it* than the delight ; and adultery being forbidden, ac- from thee : for it is count it the most advantageous precept, this of not profitable for thee feeding or pleasing the eye, &c., which, when it is that one of thy mem- indulged to, makes it so hard, if not impossible to ab- bers should perish, and not *that* thy stain from the fouler grosser sin, at least in the heart, whole body should (the purity of which, and not only of the outward be cast into hell. members, is strictly required by Christ, v. 7.) For it

31 [P] It hath been said, Whosoever shall put away his wife, "let him give them thou shouldst plunge thyself body and soul her a writing of di- into everlasting perdition. vorcement :

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, *causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adul- tery.

33 ¶ Again, ye have heard that it hath been said ¹⁹ by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, 'Swear not at all; neither by hea- ven; for it is God's throne :

35 Nor by the earth; for it is his footstool: neither by other case thou art not to swear by any thing else, Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy swear by it, as for example,

30. See ver. 29.
"he must, is bound to

* is guilty of making

33. And as v. 21 and v. 27. (that of v. 31. being but appendant to that of adultery and brought in as in a parenthesis) I mentioned to you some of the commands of the decalogue, so now again another.

34. ^y All voluntary swearing, though it be by a creature, is wholly interdicted thee. And though in any involuntary, those that are lawfully imposed by the magistrate, by way of adjuring or laying an oath upon thee, thou mayest and art obliged, in obedience to authority, to swear by God himself, yet in any

though it be inferior to God, because, being created by God, it is he only that hath power over it, and therefore it is not subjected to thy will, to abuse or

¹⁹ το, τοῖς.

head, because thou
canst not make one
hair white or black.

37 But let your
communication be,
Yea, yea; Nay, nay: for whatsoever
is more than these
² cometh of evil.

37. But let no more be used in your discourse but an affirmation, and, if need be, an asseveration; and so on the contrary, when you deny any thing, a negative, and if the matter require, some other addition of greater weight to express the seriousness of your speech, (but no kind of oath) to back or confirm it. For whatsoever is used above these necessary expressions and confirmations, (as any kind of oath used in discourse between men, be it by the heaven, the earth, &c.) proceeds from some evil principle, sometimes from your vainglorious humour, delighting in such big speaking, (founded in an opinion, that fearing to sin is a poor-spirited thing,) sometimes from want of reverence to the name of God, sometimes from the faithlessness of men, but most commonly from the devil, that evil one, who hath many snares to catch souls, and ensnare them in idolatry, or error, or unbelief, and the use of the foremention forms of swearing may tend to this end undiscernibly; and besides, the not observing exact truth in all our conversation (which makes us not fit to be trusted without oaths), and the incredulity of men (that they will not believe without them), and so the pride and irreverence also, are all the works of the devil, in which respect (as also, because there is no part of our sensitive appetite to which oaths do properly afford any delight or pleasure) the oaths that come from any one of these may be said to be from him, especially all needless promissory oaths, to which Christ's speech especially belongs.

38 ¶ Ye have heard
that it hath been
said, An eye for an
eye, and a tooth for
a tooth:

39 But I say unto
you, That ye [q] re-
sist not ^aevil: but
whosoever shall smite
thee on thy right
cheek, turn to him
the other also.

40 And if any man
will sue thee at the
law, and take away rob
thee of thy meaneer or inner garment, do thou

38. It is appointed in the judicial law of the Jews, that he that wronged or maimed another, shall himself suffer that very evil which he hath done to that other.

^b that you oppose not violence to the injurious man, but on the contrary, whosoever shall use thee contumeliously, bear it patiently, (as to turn the cheek signifies proverbially, Lam. iii. 3,) yea, though the doing so seemeth to thee a likely means to bring the like upon thee another time. In matters of such a light nature, venture that rather than think of opposing violence unto it.

40. And if by suit at law any one endeavour to

²⁰ is from evil, or the evil one, ἐκ τοῦ τονποῦ ἀστέλλει.

²¹ the injurious, or evil man, τηρηπός.

thy ²² [r] coat, let him rather than oppose violence to his injustice, venture have thy cloke also. the losing of thy upper better garment also.

41 And whosoever shall to [s] go a mile, go with him twain. 41. And whosoever shall make thee go and carry his burdens a little way, do thou again rather than permit thy passions to oppose violence to this injury or light invasion of thy liberty, venture to suffer as

42 Give to him that asketh thee, and from him that would borrow of thee *turn not thou away.

* do not thou disdainfully or loathingly turn away.

43 ¶ Ye have heard said, Thou shalt love thy neighbour, and hate thine enemy. 43. It is true indeed that the precept of Moses concerning the kind dealing of the Jews with other men, extended not universally to all, but peculiarly to their countrymen, or fellow Jews (called, the sons of thy people): to others who were aliens and also enemies to them, they were not bound to be kind; but against some, viz. the seven nations, they were commanded to proceed hostilely.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 44. Let your kindness be extended as the blessings of heaven, even to enemies and injurious provokers; in the same manner and measure as they do ill to you, do ye good to them, blessing, obliging, praying for them which de-virulencies, hatreds, and contumelious malicious behaviour toward you.

45 That ye may be 45. That so by imitating God, you may approve the children of your yourselves to be like him, as children to a parent, it Father which is in heaven: for he mak- to friends and good men, but extends them to inju- eth his sun to rise on the [t]evil and the good, and sendeth rain on the just and on the unjust. rious provokers and gross offenders as well as the pious lovers of him.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 46. For if ye have ordinary charity to them which have so to you, do you deserve or have reason to expect any reward from God for so doing? Why, the worst sort of men in the world will do so.

47 And if ye salute your brethren only, what do [u]ye more than others? to them. 47. And if ye abound in affection to Jews only, what do you more than all the most vulgar men of the heathen world think themselves obliged to? who kiss and embrace those that are nearest and dearest to them.

do not even the publicans so? 48. Therefore of you Christians I require, that you exercise your charity, whether of the lowest or highest sort, and extend it as far as the mercy of God

perfect, even as your Father which is in heaven is perfect. vi. 36. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect. vi. 36.

²² shirt, let go even thy upper garment to him.

²⁵ what extraordinary thing do you?

²³ press.

²⁴ embrace, *dowdoyode*.

CHAP. VI.

[a] TAKE heed
that ye do not your
alms before men, "to
be [b]seen of them: otherwise ye have no
reward of your Fa-
ther which is in hea-
ven.

2 Therefore when
thou doest *thine*

alms, do not sound
a trumpet before
thee, as the hypo-
crites do in the syna-
agogues and in the
streets, that they receiving this they acquit God of all farther pay-
may have glory of ment.

men. Verily I say
unto you, ^bThey
have their reward.

3 But when thou ously, and therefore do them as secretly as you can,
doest alms, ^clet not and let not thy dearest bosom-friend, which is to
thy left hand know thee as thy left hand, know what thou doest in this
what thy right hand doeth:

4 That thine alms
may be in secret: some other way be ordinable to the glory of God,
and thy Father without any reflection of any praise on thee from him
which seeth in secret or other,) and God which beholds that which was
secret himself shall thus done by thee in secret, shall give thee that very
reward thee openly.

5 ¶ And when reward for thy secret piety, which the vainglorious
thou prayest, thou person designs to himself, (but cannot so readily ob-
shalt not be ^das the tain, as by this contrary way thou shalt,) make pay-
hypocrites are: for
they love to pray

[c] standing in the ^d like them, which pray with the same design
[d] synagogues and that stage-players act on the stage, to gain applause
in the corners of the by so doing. For all their joy in praying is to do it
streets, that they in places of greatest resort, where they may be most
may be seen of men. Verily I say unto visible, as they that stand in the meeting of two
you, They have their streets, choose that as the place of best advantage, to
reward.

6 But thou, when thou prayest, ^eenter into thy closet, and with thy doors shut to thee, pray there to thy thy door, pray to heavenly Father, which is himself invisible, and seeth thy Father which is thee, how secret soever thou art, and consequently in secret; and thy Father which seeth in secret shall re-
ward thee openly.

^a to be beheld or looked on by them. If you do not thus take heed, you will lose that reward which God in heaven hath laid up for the alms-giver.

^b The praise of men is their reward, the only one which they are likely to have for this performance, which is thus by them designed to their own glory. From God they are sure to receive none, by

men. Verily I say ^cwatch over thyself as one that is very apt to fall into this sin, to do works of mercy vainglori-

^d But when thou ously, and therefore do them as secretly as you can, doest alms, ^clet not and let not thy dearest bosom-friend, which is to thy left hand know thee as thy left hand, know what thou doest in this kind, (unless so far as he shall be necessary to assist

doeth: ^e That thine alms thee in the doing of it, or as his knowing of it may be in secret: some other way be ordinable to the glory of God, and thy Father without any reflection of any praise on thee from him which seeth in secret or other,) and God which beholds that which was secret himself shall thus done by thee in secret, shall give thee that very reward thee openly.

5 ¶ And when reward for thy secret piety, which the vainglorious thou prayest, thou person designs to himself, (but cannot so readily ob-

shalt not be ^das the tain, as by this contrary way thou shalt,) make pay-
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[c] standing in the ^d like them, which pray with the same design
[d] synagogues and that stage-players act on the stage, to gain applause
in the corners of the by so doing. For all their joy in praying is to do it
streets, that they in places of greatest resort, where they may be most
may be seen of men. Verily I say unto visible, as they that stand in the meeting of two
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ward thee openly.

¹ assemblies, or, places of concourse, *rāis ὑπαγοράū*: see note [d]. ² receive, or,
are paid, or, have received, *ἀπέχουσ*: see note on Mark xiv. [d]. ³ places of concourse.

7 But when ye pray, use not do not lengthen your prayers with idle tauto-[e] vain repetitions, logies, after the manner of the heathen, which think as the heathen do: they shall have their prayers granted through the for they think that multiplicity of words used by them in their de- they shall be heard for their much votions.

speaking.

8 Be not ye there- fore like unto them: s hath no need of your expressions to tell him for your Father your wants, and therefore is not likely to be wrought s knoweth what on by the length and multiplicity of them. things ye have need 9, 10. I shall therefore set you a pattern, after of, before ye ask which to form your prayers. Our Father which re-

9 After this man- mainest in thy throne in heaven, and there art praised ner therefore pray by the angels and saints, which reignest there, and ye: Our Father art perfectly obeyed, grant that thy name may be which art in hea- hallowed, thy throne may be set up and acknow- ven, Hallowed be ledged, thy holy will and commands obeyed here thy name.

10 Thy kingdom below on earth also, by us thy sons and servants, come. Thy will be sincerely and readily, and in some proportion to what done in earth, as it is there in heaven.

11 Give us this ^ the necessities of our lives from day to day, day our [f] daily or that which is proportioned to every man's being bread.

12 And forgive us our debts, as we for- give our debtors.

13 And ^ lead us not [g] into temptation, but deliver us from ^ evil: For we have offended and provoked thee to punish us, as we do most freely forgive all the injuries which have

by others been done to us. 12. And punish not on us all the sins wherewith we have offended and provoked thee to punish us, as we do most freely forgive all the injuries which have

been done to us. 14. For it hath been well observed by the wise men among the Jews, that our pardoning of those who have injured us, is rewarded by God with hear-

ly Father will also ing of our prayers for his forgiveness. See Ecclus.

forgive you:

xxviii. 2—5. and Matt. v. 7.

15 But if ye for- give not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover ^ they put on sad and mournful looks, appear when ye fast, be not, in foul sordid garments, and unwashed faces, which as the hypocrites, of makes them look lamentably, or perhaps they cover a ^ sad countenance: or veil their faces that they may discover or reveal for ^ they ^ [h] dis- figure their faces, their fasting.

⁴ bring. ⁵ the evil one, τοῦ πονηροῦ. ⁶ for ever and ever: see note on Luke i. [i].

⁷ horrid, ghastly. ⁸ cover their faces, or spoil their looks.

that they may appear unto men to last. Verily I say unto you, They have their reward.

¹⁷ But thou, when thou fastest, ^[i] appoint thine head, and wash thy face;

¹⁸ That thou appear not unto men to fast, but unto thy Father ^m which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

¹⁹ ¶ Lay not up for yourselves treasures upon earth, where moth and ^[k] rust doth corrupt, and where thieves break through and steal:

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

²¹ For where your treasure is, there will your heart be also.

²² The ¹⁰ light of the body is the eye: if therefore thine eye be ¹¹ [l] single, thy whole body shall be full of light.

²³ But if thine eye be ¹² evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

²⁴ ¶ No man can serve two masters: he loves, but for the other, whom he hates or un-

¹ behave thyself as upon an ordinary day, (for the Jews anointed and washed themselves daily, save only in time of mourning).

^m who seeth thee when no man else doth.

¹⁹ It is a great vanity to hoard or treasure up any of the possessions of this world, for they are all, whether cloth, or fruit, or money, subject to those three casualties of moths, vermin, and thieves; every one the worse, some lost by keeping.

ⁿ Ecclus. xxix. 11.

²¹ For as long as your treasures are those of this world, your hearts will be fastened upon this world; your only way of elevating your desires, and setting them on heaven, is to lay out that which God gives you on his service.

^{22, 23} As the eye is the candle of the body, lightens and directs it, so hath liberality of mind a most observable influence upon the whole Christian's life and actions, serving them with light and directions toward the making them all very Christian. But where, instead thereof, covetousness is gotten in, there is commonly nothing but darkness, i. e. a life alien from Christ, from the temper which he requires. If then that most eminent leading virtue in Christianity, thy charity or liberality, be extinct, and turned into the contrary, that of covetousness, what a deep darkness shalt thou walk in, though the light of the gospel shine round about thee!

^o he will perform faithful service to the one whom he loves, but for the other, whom he hates or un-

¹ smut, or vermin do consume. ¹⁰ candle, δ ἄλεχνος. ¹¹ good, liberal. ¹² envious, covetous, injurious, malicious, ταρπητός: see note [l].

to the one, and de- nothing but what may in the eye of the world tend spise the other. Ye to increase of riches, is not reconcilable with the cannot serve God serving of God, doing what Christ requires of us. and mamon.

25 Therefore I say

unto you, [¶] 13 Take Be not fearful or anxious for the future, nor no thought for your doubtful of God's providence in allowing you the life, what ye shall necessities of life, food and raiment; for it is so eat, or what ye shall drink; nor yet for much more easy to give food than life, and raiment your body, what ye than a body, that sure God, who was so able and so shall put on. Is not kind to do the one, will not be unable or backward the life more than to do the other to all that depend upon him faith- meat, and the body than raiment? fully.

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into ¹⁴ barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add [n] one cubit unto his ¹⁵ stature?

28 And why take ye thought for rai- ment? Consider the lilies of the field, how they grow; ^a they [o] toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the ^[p] grass of the field, which to day is, and to morrow is cast into the oven,

shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where- withal shall we be clothed?

^b they neither labour in husbandry for the sowing those things from whence in the time to come garments are made, hemp, flax, &c., nor do they spin them when they are grown; i. e. they contribute nothing toward this matter of providing themselves clothing for the future.

^c the natural bravery of the lily, especially of the white lily, is beyond all the glory of apparel that art and cost could bring in to Solomon, (though it were his glory ever to go in white,) that being but accidental and adventitious to him, this coming from the lily's own fruitful bowels, and so more genuine and natural, and truly glorious.

30. And if God have made so rich and glorious a provision of attire for those short-lived flowers, then certainly for us (that have such instances of his providence) to doubt of God's power or will to provide us sufficient raiment, is a piece of weakness or want of faith which will not be excused in us, God having promised that he doth and will care for us, which promise cannot be doubted of without infidelity. ^d be not beforehand so troubled with apprehension of future wants of food and raiment.

¹³ Be not solicitous, μὴ μεριμνᾶτε. ¹⁴ granaries, repositories, ἀποθήκας. ¹⁵ Or, age, ηλικία.

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

32. (The things that heathen men are so solicitous for; they that worship false idol gods, or that acknowledge nothing of a divine providence,) for the gospel tells us (not that we have no need of them, but) that God knows we have need of them, and will in his providence take care for our wants, help us to the necessities of life in due time, as long as he affords us life.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

33. But let your principal and first care be to approve yourselves the obedient servants of God, performing all those things with all diligence and exactness, which are required to render you acceptable in his sight, and then for the necessities of this life (though ye now, which follow me, have no way to lay in for yourselves) I promise you, that they shall not be wanting to you, I will take care they shall be brought in unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

34. Be not therefore beforehand importuned doubtful or solicitous concerning your future subsistence, be not solicitous for that to-day, which may be soon enough cared for to-morrow, only labour and pray for that which is sufficient for the present time; and when the future comes, then take care and pray for that, let that have the proportion of care and prayer, which is due to it, laid or charged upon it, and let not the present have the charge and burden of the future also, having enough of its own trouble and turmoil belonging to it. (Thus is this whole discourse directly designed by Christ to prohibit all anxiety for the future in a Christian, though not absolutely all care or provision for the present necessities of life, or the prudent managing of store and possessions, when God gives such. Every day, as it comes, requiring that duty from us, to preserve that life in ourselves (and those that belong unto us) which God hath bestowed on us.

CHAP. VII.

JUDGE not, that ye be not judged.

1. THE sin of judging is very rife among the Jews, (see note on Rom. ii. [a]), against this therefore you are to be forewarned. Observe not other men's words or actions severely or without mercy, lest you suffer the same from others which you do to them, and will be most unwilling to suffer from them, nay, feel the like severity from God when he comes to judgment,

² For with what judgment ye judge, James ii. 12. 2. For you have reason to expect to be dealt

ye shall be judged: with, both by God and man, as you yourselves deal and with what measure ye mete, it shall be measured to you again. with others in this particular; and this generally is so observable, that it is become a proverb among you, (see note on ch. x. [h],) that with &c.

3 And why beholdest thou the look so severely on the light faults of others, who ¹ [a] mote that is in hast for the most part so much vaster crimes, partly brother's eye, particularly this of judging others, to be censured and but considerest not the beam that is in reformed in thyself? this makes thy censuring others thine own eye? very unreasonable in thee.

4 Or how wilt thou say to thy brother, Let me pull out the any the least fault, much less to judge him, when mote out of thine eye; and, behold, a beam is in thine own eye? 4. Which way in reason shalt thou ever be fit so as to reprehend, or direct another to amend thou art thus guilty of greater faults thyself? Thy continuing still guilty of such greater sins (such is this of judging others) argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote even the smallest sin in another. out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample upon them under their feet, and turn again and rend you.

5. The beginning with other men, judging of them and neglecting the reforming of thyself, is a piece of hypocrisy. Take care to reform thyself first, then wilt thou be better able to work a reformation of any

6. And for this matter of reprehending others, because they are a very precious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. them under their feet, and turn again particularly spoken of, ver. 4,) take care they be not cast away upon those that are incorrigible, and will but return thee reproaches and contempt for them, as swine tread under feet the most precious jewels that are offered them, and as dogs often tear them

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7. And that yourselves may be blameless, free from the greater and lesser guilts, (and so for all other things you want,) apply yourselves to God in prayer, and that will be a means of obtaining it, Luke xi. 9.

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

13. James v. 6. 8. For prayer, if joined with constancy and importunity, never misseth to obtain that which is most for his benefit to receive, and therefore shall not fail to obtain grace.

¹ small thin shiver of wood.

9 Or what man is there of you, whom if his son ask bread, [c] will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all ye who are asked of you is this, that whatsoever things ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves,

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

9, 10. Any father will give his son which asks him profitable things, those things for which he asks, at least will give him other things as good or better, but by no means worse or hurtful, (nay, if he ask such, he will not give them.)

11. If you therefore, which are not always willing to give, and do not always know what is good for your children, do yet not make such ill returns to your children's requests as to give them serpents for fishes, how much more shall God be sure to give you those things that are best for you? (though not always in kind what you ask for, because that is not always such, yet) grace which is always so.

12. Another branch of prime Christian duty required of you is this, that whatsoever you would same you must now think yourselves obliged to do to them, for this equity is taught you by your own law and scriptures in force among the Jews: see note on Matt. v. [g].

13. Let all your care be to set yourselves upon the entrance on a vicious course, and go through with it, and there are multitudes good store which pass that way to eternal destruction and damnation.)

14. And there will be all need of your care, because the entrance and whole course of a Christian's life is made up of perfect strictness, in opposition to the looseness of the world, and that makes so few to choose it.

15. Take heed of false teachers, that, when they come to infuse their doctrines into you, wear sheep-skins, as the prophets oft used to do, thereby pretending the greatest innocency and meekness that can be, but design and intend the direct contrary, devouring and rapacity. See Acts xx. 29.

16. Ye shall certainly know them and discern them, if you take notice of and weigh the doctrines which, when they have gotten some authority with you, they will presently endeavour to infuse into you. They that make no other use of their being counted prophets, but to infuse higher degrees of all kind of piety and charity into you, ye may resolve they are sent from God, for the devil would

² envious, niggardly: see note on ch. vi. [l].

17 Even so every never help men to credit and reputation in the good tree bringeth world, who should make use of it only to the forth good fruit; advancement of piety. But if their design be to bringeth forth evil infuse into their followers any seeds of impiety, fruit, injustice, uncleanness, uncharitableness, sedition,

18 A good tree rebellion, &c., let their pretences and behaviour cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me ^a in that day,

Lord, Lord, have we not prophesied ^b in men which thou by thy power hast enabled to forethy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, ^b [d] I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever ^c heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

house upon a rock:

25 And the rain descended, and ^d the [e] floods came, and the winds blew, and beat upon that house;

and it fell not: for

21. And though in words they take upon them to be the only servants, sons, and saints of God, as heretics and schismatics ordinarily do, yet these words of theirs and their confident calling on God are not such fruits by which you can judge well of them, for it is not every one which believeth on me, which acknowledgeth me, which looketh for

salvation from me, that—

^a at the day of judgment, Lord, we are the tell things to come, and by the same to exorcise devils, and do all kind of miracles.

^b saying, I never knew you:

^c believeth and entertaineth all these commands here contained in this sermon, (beginning ch. v. 1,) and practiseth them, he is like a prudent builder, that laid the foundation of his house upon a rock: man, (see note on ch. x. [b].)

^d land floods that proceeded from that sudden rain,

^a by, τῷ δρόμῳ.

it was founded upon
a rock.

26 And every one
that heareth these
sayings of mine, and
doeth them not,^a shall
be likened unto a foolish man, which
built his house upon
the sand:

27 And the rain
descended, and the
floods came, and the
winds blew, and beat
upon that house;
and it fell: and great
was the fall of it.

28 And it came
to pass, when Jesus
had ended these say-
ings, the people were
astonished at his
doctrine:

29 For he taught
them as one having
authority, and not
as the scribes.

^b shall be like, and by all men known and reputed
to be like

29. For all this sermon of his, whether spoken
continually, or with pauses between, was delivered
by him as by one which had extraordinary power
and mission, prophetic at least, which since Ezra's
time had been intermittent (as the Jews confess),
and not as the doctors of law among the Jews.

CHAP. VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and ^c[a] worshipped him, saying,

^bfell down and besought him that he would please to make use of his power, whereby he was Lord, if thou wilt, confident that he was able to cure his leprosy.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And imme-
diately ^bhis leprosy was cleansed.

4 And Jesus saith unto him, ^c[b] See

^bhe was cleansed or cured from his leprosy.

^cBe sure thou divulge not this to others, but thou tell no man; according to the law shew thyself to the priest, and but go thy way, offer the offering required of all such as are thus

¹ fell down before him.

[c] shew thyself to cleansed from leprosy; this Jesus said to him on the priest, and offer design that it might by this means be a testimony the gift that Moses commanded, [d] for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously ¹[e] tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my thine will as easily cure him as if thou shouldst servant shall be thyself come personally.

9 For I am a man, who though I am under man under author. other men's authority, that of the chief commander, ity, having soldiers and of the emperor, yet have under me soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to more canst thou with thy word command health my servant, Do this, (who art the word, which healeth all things, Wisd. and he doeth it. xvi. 12.) without troubling thyself to come down

10 When Jesus heard it, he mar-
velled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall [g] sit down with Abraham, and

¹a captain or commander of an hundred soldiers,

* but of this I am assured, that one word of word only, and my thine will as easily cure him as if thou shouldst servant shall be thyself come personally.

9. For I am a man, who though I am under man under author. other men's authority, that of the chief commander, ity, having soldiers and of the emperor, yet have under me soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to more canst thou with thy word command health my servant, Do this, (who art the word, which healeth all things, Wisd. and he doeth it. xvi. 12.) without troubling thyself to come down

10. At this saying of the centurion's Jesus ex-
pressed much wonderment, and calling to his dis-
ciples, said with some earnestness of asseveration,
I have not found any Jew so fully persuaded of
my power, or that behaves himself so much like a
believer, as this Gentile.

11. But this which is now so very admirable will within a while be frequently exemplified: for the old prophets have oft foretold it, (and now the time of the completion approacheth,) that many multitudes from all parts of the world will come

¹ affected, punished.

Isaac, and Jacob, in, and believe on Christ, partake of his spiritual in the kingdom of feast, and be made to sit down with Abraham the heaven.

12 But the children of the kingdom shall be cast out of the Jewish nation.

12. And the Jews themselves to whom this Messias was primarily sent, will disbelieve, and be punished accordingly, shut out of the spiritual feast, out of the church here, and heaven here-

13 And Jesus said after, deprived of the light and cheerful heat that unto the centurion, is wont to be in houses of feasting, and left to Go thy way; and as thou hast believed, without, stupid blindness here, and eternal darkness to be it done unto thee. And his servant was healed in hereafter.

14 ¶ And when

Jesus was come in-

to Peter's house,

he saw his wife's

mother laid, and sick

of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

^b Hime self [i] took

^h He was so affected with all the miseries that our infirmities, and befall us, that out of compassion to us, he made bare our sicknesses.

18 ¶ Now when the diseases that were on them.

Jesus saw great multitudes about him, he gave com-

mendment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

²⁰ And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath ^{not} where to lay *his* head.

²¹ And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

²² But Jesus said unto him, Follow me; and let the [k] dead bury their dead.

²³ ¶ And when he was entered into a ship, ^m his disciples followed him.

²⁴ And, behold, even of their parents, but others might lawfully do it, others that were not Nazarites or priests might bury one another: so thou that art a consecrated person, the departing to bury a deceased friend, though it be a father, or to receive an inheritance or legacy from him, is an employment unfit for

²⁵ And his disci-
ples came to ⁿ him,
and awoke him, say-
ing, Lord, save us:
we perish.

²⁶ And he saith unto them, Why are ye fearful, ^o ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

²⁸ ¶ And when he was come to the other side into ^p the country of the Gergesenes, there met him two possessed with devils, coming out of the [l] tombs, exceeding fierce, so that no man might pass by that way.

ⁱ no place or dwelling of his own to rest in, or entertain any follower.

^k Lord, I desire and firmly purpose to be a constant follower of thine, but for a time I beseech thy leave, that I may abide at my father's house, to perform the last rites of funeral obsequies unto him.

^l leave that office to be performed by others,

^m who are not embarked in this more holy and divine employment; for as in the law the Nazarites and the priests might not meddle with the interments

ⁿ his disciples and none else followed—
^o the lake: see note [c] on Luke viii.

^{ye} that in the due season make not use of that promise in the psalmist, Psalm cvii. 23. 28, and apprehend not the fulfilling of it in and by Christ; ye that have so poor an opinion either of my power, or care of you, as to doubt of my presence to secure you? Then—

²⁷. And at this they were wonderfully amazed, and terrified, (Mark iv. 41, Luke viii. 25.) saying—

^p that country where Gergesa and Gadara (Mark v. 1) lie near together: see Mark viii. 10.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many [m] swine feeding.

31 So the devils besought him, saying, If thou cast us so far shew forth his power, that it would probably bring all the country to believe on him, desired to prevent this, and thereupon fell on

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the de-

a Be quiet, let us alone; we desire not to have any thing to do with thee, thou Son of God and Saviour of mankind: our time is not yet come of being remanded to our prisons, do not thou hasten and precipitate it.

31. And thereupon the devils knowing that Christ would cast them out, and by that miracle probably bring all the country to believe on him, and in order to it besought Christ, saying—

32. See Mark v. 13, Luke viii. 32.

' gave them notice of the loss of their swine, as their swine were lost on one side, so two men possessed with devils were recovered, and that Christ had done this since his coming thither.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought instead of being wrought on by his cure on the men that he would to desire his continuance among them, the consideration of the loss of their swine made them desire, and beseech him, &c.

CHAP. IX.

AND he entered into a ship, and passed over, and came into his own

a Capernaum, where he now dwelt, ver. 7. and Mark i. 21. 45. and c. ii. 1, and to which he removed from Nazareth, Matth. iv. 13.

2 And, behold, they brought to him a man sick of the pal-

sy, lying on a bed: and Jesus ^b seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said ^c [a] within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know ^d that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw ^e it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a ver. 6.

man, named Matthew ^f sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus ^g sat at meat in the house, behold, many publicans and

^b by this extraordinary course of bringing the sick man, discerning the great vigour of their faith, said—

^c either in their hearts or in private discourse one with another, not heard by him or his disciples, This—

4. And Jesus by his divine power, as searcher of hearts, discerning whether their thoughts or words whispered among themselves and not spoken audibly, said unto them, Why do you pass such malicious causeless censures?

^d Be cured of thy palsy, and walk about.

^e that Christ in this state of exinanition hath authority to forgive sins here, to men that lie under punishment of them, and consequently to deliver from their bond those that were delivered up to Satan, and so tormented by him (This power given to Christ on earth in the commission received from his Father, ver. 8, to be from this time continued on the

earth, and accordingly committed by Christ at his departure to the apostles, John xx. (and in them to their successors,) that what they forgive on earth should be forgiven in heaven, and the bonds loosed), then saith he—

^f were amazed to see it, and acknowledged it an incomprehensible mercy of God, to send a prophet to them with such a commission, power of pardoning sin, and that testified by doing an absolute miracle,

^g a toll-gatherer or publican by trade, busy about his work; and upon Christ's first word of command, or call, he left his trade, and attended him as his constant disciple.

10. And this new disciple of his made him a feast, Mark ii. 14, and that a great one, Luke v. 27, (though Matthew, being the writer of this Gospel, affirm it not of himself,) and as Jesus was at that feast in Mat-

¹ tollbooth.

² was laid to eat, ἀνακεψέντος.

sinners came and thew's house, many other publicans, such as Matthew sat down with him had been, who were looked upon by the Jews as the and his disciples.

11 And when the vilest sort of men, that no Jew was to eat or drink Pharisees saw it, or converse with familiarly, came—

they said unto his disciples, ^b Why eat ^b Why do your Master and you, Luke v. 30, a th your Master with thing which is so unlawful, eat with— publicans and sin- ters?

12 But when Jesus heard ^c that, ^c he said ^d he raised his voice and directed it to the Pharisees unto them, They that stood thus cavilling by, and said, They—that be ^e whole need not a physician, but they that are sick.

13 But go ye and ^f what is the meaning of that speech, Hos. vi. 6, learn ^f what ^f I prefer acts of mercy and charity, especially spirit-meaneth, I will have ual, belonging to the rescuing and saving of souls, mercy, and not sa- sacrifice: for I am not before ceremonies, even of the worship of God, come to call the right- such ritual laws as these, of not accompanying with a eous, but sinners to heathen, or unclean person: for— repentance.

14 ¶ Then came ^g Our master John observeth strict rules of abstinence, and appointeth us to do what the Pharisees, to him the disciples of John, saying, the strictest sect among the Jews, do, viz. to fast ^[d] Why do we and twice every week, Luke xviii. 12, whereas thou and the Pharisees fast oft, thy disciples use no such abstinences, what is the reason of that?

15 And Jesus said ^g Can the special guests of a marriage feast fast, unto them, ^g Can or retain any thing of sadness, as long as the mar- [e] children of the bridechamber iage solemnities last? This duty of fasting will be ^g mourn, as long as more seasonable after my death, and then shall it be the bridegroom is practised by my followers.

with them? but the ^h diminishes the beauty or handsomeness of it, days will come, when and there is made by that means a worse breach, the bridegroom shall be taken from them, (either because the new cloth teareth from the old, or and then shall they fast like the cloth, the rent is more discernible, and the

fast. 16 No man putteth a piece of ⁱ new cloth unto an old garment, for that which is put in to fill it up ^j tak- eth from the garment, and the rent is made worse.

17 Neither do men put new wine into old ^k bottles: else as fasting, &c., lest they fall off and be discouraged.

¹ lay along, συνανέκειτο. ⁴ strong, λοχίστες: see note [m] on Rom. viii. ⁵ Or, fast: for the Gr. and Lat. MS. reads μοτεύειν. ⁶ undressed, unfulled, unworn, ἀγρόφου.

the bottles break,
and the wine run-
neth out, and the
bottles perish: [°] but
they put new wine
into new bottles, and
both are preserved.

18 ¶ While he
spake these things
unto them, behold,
there came ^pa certain
[g] ruler, and wor-
shipped him, saying,
My daughter is even
now dead: but come
and lay thy hand
upon her, and she
shall live.

19 And Jesus arose,
and followed him,
and so did his disci-
ples.

20 And, behold, a woman, which was diseased with an is-
sue of blood twelve
years, came behind
him, and touched the
hem of his garment:

21 For she said
within herself, If I
may but touch his
garment, I shall be
whole.

22 But Jesus turned
him about, and when
he saw her, he said,
Daughter, be of good
comfort; thy faith
hath made thee
whole. And the wo-
man was made whole
from that hour.

23 And when Je-
sus came into the
ruler's house, ^qand
saw the [h] min-
strels and the ^speo-
ple making a noise,

24 He said unto
them, Give place:
for the maid is not
dead, but sleepeth.
And they laughed
him to scorn.

[°] but strong precepts are adapted to strong dis-
ciples, and then they do very well, which other-
wise being unseasonably enjoined, will be brought
into hatred and contempt.

^p one of the consistory of that city, that dwelt
there, Mark v. 22, and fell down, beseeching him,
and saying, My daughter, when I came from my
house, was at the last gasp, Mark v. 23, so that I sup-
pose her dead by this time: but—

20. And as Jesus was going to the ruler's house
to cure his daughter, behold—

^q and found them very busily preparing for the
interment of the ruler's daughter, with music and
other solemnities for the funeral, he—

^r is not so departed that she shall not return
again, her death shall not continue above the space of
an ordinary sleep, and she shall, as from a sleep,
awake from it. And they—

⁷ by this time, ἄρτι.

⁸ company in an hurry, or, making a stir, ὅχλον θορυβόμενον.

25 But when the people were [c] put forth, he went in, * he came to her, as to one that was asleep, and and took her by the hand, and she awaked, or came hand, and the maid to life again, and rose up. arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou

* Thou which art the Messias, (which wert pro-
Son of David, have mised to be of David's seed,) of whom it is oft
mercy on us. prophesied, that he shall open the eyes of the blind,

28 And when he (Isa. xlvi. 7. 29. 18, and xxxv. 5.) have—

was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly * [k] charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him * a dumb man possessed dumb.

* See note [b] on chap. viii.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 * But the Pharisees said, 'He casteth out devils

* one that by the devil's possessing him was fallen

* See note [f] chap. xii. 24.

* This verse is wholly omitted by the Gr. and Lat. MS., and seems to be taken in here from chap. xii. 24, to which the other places, Matt. iii. 22. and Luke xi. 15, are parallel.

through the prince of the devils.

35 And Jesus went about all the cities and villages, ^a [I] teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because ¹⁰ [m] they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, receive instruction, but few to give it them aright;

^b The harvest truly is plenteous, but the la-

bourers are few;

38 Pray ye therefore, that he will send forth labourers into his harvest.

^c expounding the scriptures in their synagogues, and on that occasion making known to them the doctrine of the gospel, and healing all that were brought to him, or came in his way.

^d they wanted a guide or director to teach them constantly, and so were wearied out with wandering up and down betwixt their false guides, scribes and Pharisees, and were—

^e There are great store of those that are willing to unto his disciples, receive instruction, but few to give it them aright; and therefore it is the duty of all Christians that have any care of the souls of their brethren, to

(see note [i]) orthodox and skilful labourers for the

use of his church, to convert and instruct those that

are ready for it. (This very fitly at this point of

time, immediately before Christ proceeds to ordina-

tion of the twelve, chap. x. 1.)

CHAP. X.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, [a] to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called [b] Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

1. AND selecting twelve of his followers who should continually be with him, and whom he might send out on any message of preaching, &c., Mark iii. 15, (and who should after his death undertake the whole work of preaching, &c.,) he now ordains them to that office, and to that end he gave them power—

^a The name of the first was formerly Simon, or Simeon, which signifies *hearkening*, or *obedient*, (a name aptly noting his readiness to follow Christ and become his disciple,) but by Christ he is now called Cephas (see John i. 43.) in Syriac, which signifies *a stone*, such as might be fit in a building to be super-
strued upon Christ the corner-stone, and that in the Greek is Petros, in English turned into the appellative Peter, and with him, Andrew his brother, and James and John, two sons of Zebedee, after called Boanerges.

¹⁰ were strayed, or tossed and wearied.

3 Philip, and Bartholomew; ^b Thomas, and Matthew the publican; James the son of Alphæus, and the son of Alphæus, and Lebbæus or Judas, the brother of James, Luke vi. 16, whose surname was Thaddeus;

4 Simon the [c] Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, about that work, preach the gospel first to the Jews

saying, Go not into strictly taken, the cities of the seed of Abraham the way of the Gentiles, and into ^d any city of the Samaritans enter ye not:

6 But go rather to maria, nor to any other city from them. See note [e]

the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven so is at hand.

8 Heal the sick, cleanse the lepers,

raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your

[e] purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy

of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there from that house to any other while you stay in the town.

12 And when ye come into an house, to this house!

^d say, Peace (that is, all kind of prosperity) be

salute it.

13 And if the house be worthy, let your

peace come upon it: your blessing shall return upon you, and they shall

^b Thomas Didymus, and Matthew or Levi, who had been a publican; James the son of Alphæus, and Lebbæus or Judas, the brother of James, Luke vi. 16, who also was surnamed Thaddæus.

5, 6. These twelve Jesus furnished then with a commission which they should use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the gospel over all the cities of Judæa, against which time he

now gave them command, saying, When you go about that work, preach the gospel first to the Jews through all Judæa, and till you have first preached through all their region, (see Acts xiii. 46,) go not to any of the cities that border upon Galilee, nor to Samaria.

6 But go rather to maria, nor to any other city from them. See note [e]

the lost sheep of the on chap. iv.

7 A remarkable visitation from heaven approached, as of notable punishments upon the unreformed,

so of deliverance and protection to the penitent

among you that shall timely receive the faith of

Christ.

8. And wherever ye come, make use of the power which I now give you, with the same frankness and liberality that is used toward you; work all manner of healing merciful miracles wheresoever ye come, to all that beg them from you.

9. Make no provision of money, much or little.

10. Nor of victuals, nor clothes to carry with you, nor of any thing for your defence by the way. For taking so much pains for the benefit of others, ye may very reasonably expect to be entertained for all necessaries by them who profit by you.

11. Whosoever therefore you come into a town

or village, enquire what pious person there is dwelling there, and there fasten your station, and eat and drink what they set before you, Luke x. 7, and go not

worthy; and there from that house to any other while you stay in the

abide till ye go thence.

12 And when ye come into an house, to this house!

^d say, Peace (that is, all kind of prosperity) be

salute it.

13 And if those of the house be qualified to re-

ceive it, your blessing shall rest upon it; but if not,

your blessing shall return upon you, and they shall

¹ Canaanite or Zelot.

² delivered him up, see note [d] on chap. xvii.

³ a staff,

⁴ see note [e].

but if it be not worthy, let your peace ing among them on a design of so much charity. return to you.

14 And whosoever shall not receive you, shaking off the dust from your feet, as a testimony to nor hear your words, them, that in their rejecting or not receiving of you, when ye depart out of that house or city, they have rejected the only remaining means of their salvation ; and as a testimony against them that will shake off the dust of one day be brought to give in a sad evidence, the your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

15. I assure you the punishment or destruction that will light upon that city shall be such, that the destruction of Sodom shall appear to have been more

16 ¶ Behold, I send you forth as sheep in the midst of wolves : [f] be ye therefore wise as ser-pents, and [g] harm-venous as wolves, yet ye must most strictly preserve less as doves.

17 But beware of men : for they will deliver you up to the as they are called, 1 Pet. ii. 4, those you wot of, of councils, and they the Jewish sanhedrin and consistories ; for you shall will scourge you in be accused and brought before them, who, if your their synagogues ;

18 And ye shall be brought before go-(according to Deut. xxv. 2.) in their assemblies.

vernors and kings 18. But if they desire to have you punished capi-for my sake, for a tally, they will remove you from thence to the Ro-testimony against them and the Gen-tiles.

19 But when they rying you from the Jewish to the heathen, from one deliver you up, take tribunal to another, will be a means to proclaim and no thought how or what ye shall speak :

for it shall be given you in that same ye shall give, ye shall at the time be directed what hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. sure they that have God to enable and direct them, need not fear they shall want answers.

21 And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their est kindred shall mischief one another, and cause

⁴ mild, meek, wrathless. ⁵ the men, τῶν ἀνθρώπων. ⁶ consistories, συνέδρια. ⁷ assemblies : see note [d] on chap. vi. and note [b] on James ii.

parents, and cause them to be put to death. See chap. xxiv. 9, 10. and them to be put to 2 Tim. iii. 3, 4. death.

22 And ye shall be hated of all men for persecute you for preaching of Christ; but there is a fatal day approaching for these Jews, and they that be that [A] endureth in despite of all these persecutions, ver. 18—22, to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye may flee to another; and be assured from me, that over the cities of Israel, till the Son of the Jews, ver. 6, this fatal day shall come upon man be come.

22. And the Jews, wheresoever you come, shall beside their crown in another world, have a remarkable deliverance here out of that destruction which universally lighteth upon all others.

23. And when they thus persecute you in one city, you shall not have gone by that time you have gone through all the cities ready, and shall more largely hereafter discern to be your persecutors: see note [A].

24. The disciple is not above his master, nor the servant above his lord. How reasonable it is for you to expect this ill usage among men, ye may judge by what ye see already, and shall more largely hereafter discern to be.

25. It is enough for fall me: the disciple cannot in reason expect to be better used than his master, nor the servant than his lord.

25. The most that a disciple or servant can aspire called the master of to, is to come to his master's perfection, Luke vi. 40. And if they have called me Beelzebub, how much reason have you to expect that they shall deal with you as with the wickedest apostates in the world, revile

26. Fear them not you proportionably in your places and orders! therefore: for there is nothing covered, that shall not be revealed; and hid, the danger must not make you conceal any thing that that shall not be known.

26. Be ye therefore courageous, not terrified by any thing that can befall you; this fear or foresight of known.

27. And therefore what I say now in parables to you, do ye courageously publish to all; and what I speak ye in light: more privately impart to you as my disciples, and not and what ye [k] hear to the multitude, chap. v. 1, do you stand on the top in the ear, that of the houses and proclaim from the battlements to preach ye upon the people in the streets as publicly as ye can. house tops.

28. And never be afraid of any man, armed with them which kill the most power or malice; for the utmost he can do body, but are not is to kill your bodies, but your souls he cannot touch. able to kill the soul: And what an improvidence would it be in you, if to but rather fear him escape those terrors ye should neglect your duty, and which is able to destroy both soul and body in hell. so incur that far greater danger from God, who hath employed you, whose punishments are far more terrible, casting unprofitable servants' bodies and souls, into eternal misery and torments.

29. Are not two 29. Besides, consider that all the power of men escape.

sparrows sold for whom ye can fear is restrained and bounded by God, [7] a farthing? and on whose messages you go: if he see it most for his one of them shall glory and your good to permit them to kill you, what not fall on the ground reason can you have to be afraid of death? and if he without your Father see it not fit thus to permit, be confident they shall never be able to touch you. It is not all the malice of men that can extend farther than God's providence sees fit to permit and order, even in the least matters.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore I shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother in law.

36 And a man's foes shall be they of his own household.

30. God hath the knowledge and care and overruling of all the least things that belong to you or shall befall you.

31. This is full ground of all confidence and courage to you; your lives are dearly valued by God, and will not by him be negligently or prodigally wasted.

32. I shall courageously preach my doctrine when the preaching of it is persecuted, and when any particular duty taught by me, and required by me to be performed by all Christians, is so opposed by the world, that the practising it then may bring the utmost hazard upon him, shall then constantly adhere to that precept, and so confess and honour me, how dear soever it cost him, I will be sure to own, and honour, and stick to him, declare those performances of his to his honour, before my Father in heaven, from whom he shall have the acclamation and reward

33. *renounce the faith of Christ or obedience to him in time of danger, he must expect to be renounced before my—Father which is in heaven.

34. Do not deceive yourselves with an imagination, were to secure unto the Christian profession a perpetual enjoyment of worldly quiet and prosperity upon earth, when all the malice of wicked men and devils are set against it; but rather reckon beforehand of persecution as your portion, and expect that your perseverance and constancy in this profession may and very often will bring great outward calamities upon you for a season, even unto the killing of some of you.

35. The far more general effect of my doctrine will be (or upon the publishing my doctrine will ensue) all manner of contention, quarrels, and variance betwixt the dearest and nearest friends, either about acknowledging the truth of it, or adhering to it in time of danger.

36. And the nearer men are to others in kindred, &c., the more bitter will their hatred be against them (as against blasphemers, &c.) upon their receiving my doctrine, especially when it comes to be persecuted.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

37. And he that prefers the advantages which he can and is like to receive from his parents, or any that are dearest to him, before those he expects from me, or that values their kindness or good opinion more than mine, is no fit person for my service, no way qualified to be a disciple for me; for it is certain all such worldly interests will ever be soliciting against me.

38. Nay, I must plainly tell you, that he that doth not provide for the utmost that can come, that is not content to suffer death itself (and therein to do what I do before him) rather than do any thing contrary to Christian duty, is not competently qualified to be a disciple of mine.

39. This comfort meanwhile ye have, that as he that useth any way of compliance with the persecutors, and so escapes their malice, and saves his life, shall gain little by this, but be involved in the destruction which awaits them; so on the other side, he that shall hazard the utmost, that he may stick close to me, shall be likely to fare best even in this world. For thus I foretell you it will be: some, to comply with the persecuting Jews, and to escape their persecutions, will renounce Christianity, and feign themselves zealous Jews; and so when the destruction falls upon the Jews, as it certainly shall most heavily, they shall be involved in that destruction, and that is all they shall get by that compliance and pusillanimity: whereas at the same time they that comply not, and so venture all that the Jews' malice can do against them, shall by the destruction of their persecutors be rescued from that danger, and live to see a peaceable profession of Christianity, or, if they do not, have the loss of a short temporary life rewarded with an eternal.

40. And therefore, both to arm you against this great error, and to satisfy one objection more which will be apt to rise in your hearts, (viz. that if Christian doctrine will be so persecuted, you have reason to expect that it will be looked on strangely by all others, and that nobody will dare to receive you into their houses,) I now tell you, that how great soever your persecutions are, and how dangerous a thing soever to profess to be a follower of Christ, yet shall no man have reason to fear the entertaining of you; for the same protection that waits over you, ver. 39, and the same reward that attends you, ver. 32, shall also await those that are thus kind as to receive you: it shall be as if they had entertained not only angels,

but Christ, and God himself; they shall be far the safer, not in more danger for such guests, according to that saying so ordinary among the Jews, that every man's apostle is as himself; (see note [b] on John xx.) what is done to one's proxy is interpreted as done unto himself.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

41. He that entertaineth (see note [c] on 1 Tim. i.) a prophet in the name of him that sent him, (one prophet coming in the name of another prophet, as Eliæus in the name of Elias, and the apostles in the name of Christ,) or in that one consideration, because he is a prophet, or he that doth support and enable a prophet to do his work that sent him, he shall receive the same reward that he should, if himself had been sent to prophesy, (gain thereby an interest in his work, and so in the reward due to it,) yea, the same that he should have had if he had received him that sent him, even Christ, and God which sent Christ: see ver. 40. And so likewise he that entertains any holy man sent by another to plant holiness among men, shall receive the benediction, Gen. xxx. 27, that attends the having a righteous man in one's

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the when others are destroyed. name of a disciple, ¹ in this notion, because he is a disciple of Christ, verily I say unto you, he shall in no wise lose his reward. verily—

CHAP. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John the Baptist being put in prison, and departed thence to teach and to preach the miracles done by Christ, though (John i. 34.) he had been sufficiently convinced that Christ was the

3 Now when John Messias, and after the testimonies given by him in prison the works of (John iii. 32. 36.) cannot be imagined to lie open to Christ, he sent two of his disciples, which were in danger to be thus assaulted, being

3 And said unto him, Art thou [a] he that should come, or do we look for another? hereupon he sent two of his disciples to know of Christ if indeed he were the great Messias or no, that

when he was cut off his disciples might not be shaken in their belief of Christ, but adhere and cleave fast to him.

⁴ Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [b] the poor have the Gospel preached to them.

6 And blessed is he, whosoever shall not be ² [c] offended in me.

⁷ ¶ And as they departed, ^b Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I

^{4, 5.} To this Jesus answered by giving them the character of the Messias, as it lies in the prophets of the Old Testament, of opening the eyes of the blind, &c. (all which they now see verified in him); and to those other parts of curing diseases and raising the dead he added this farther branch, that the humblest and meanest persons, those of the lowest condition, have the glad tidings of the gospel preached to them, as good a share in this blessed message as the best, and peculiarly they above others are affected and wrought on by the preaching of it.

6. And for that which concerns their doubting of what before they had believed, and that founded on John's present condition, Christ adds (over and above the words of the prophets), Blessed is he who doth not forsake or fall off from me in this time (or by occasion) of temptation or affliction, (such as now John is in, and) such as shall oft befall Christians in this world, Christ's office being not to deliver all men in this world out of such, but to shew them the way to suffer patiently, and to conquer by suffering.

^b Jesus thought fit, upon this occasion, to give the people a right notion of John the Baptist, which consequently would give them a more perfect knowledge of himself, John's office being wholly subservient to the revealing of Christ. Thus therefore he began to them, What was it that so many of you went out into the wilderness to behold? Was it a reed, such as the wind plays with there in the wilderness, any trifle of so little moment, and so ordinary to be seen there? Sure your going out to him was not on so childish an errand.

8. Or was it any glorious gallant person in splendid array? Sure such an one you would not have looked for in a desert, but a court; and you know it was quite contrary of him. You found him in an austere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, so that he should presently be cast into doubts, or be changed so soon to so much weakness of faith from so much strength. Certainly he that lived in a wilderness, and observed that habit and diet there, is not now troubled at all that he is from Herod's court cast into prison.

9. No, it is certain you went out to him as to a prophet; and of him I must tell you, that he is a great prophet, nay, of a pitch beyond all the prophets that

¹ receive.

² scandalized at, or, about.

say unto you, and ever went before him, a direct herald and harbinger [d] more than a pro- of Christ.
phet.

10 For this is he, 10. For himself was prophesied of by the other of whom it is wrt. prophets, that he should be the forerunner of the ten, Behold, I send Messias, and when he came he did accordingly, my messenger before pointing at him, *This is he*, &c., John i. 30.

[e] thy face, which 11. Of him I shall freely say, that among all the shall prepare thy prophets or special persons which since the begin- way before thee.

11 Verily I say un- ning of the world have been by God sent to any to you, Among them office in his church, John Baptist is absolutely that are born of wo- the greatest, honoured with more signal revelations men there hath not risen a greater than than any of the old prophets, John i. 32, seeing the John the Baptist: Holy Ghost come down upon me, &c. And yet let notwithstanding he me tell you, that an apostle of mine, the meanest or that is least in the least of them, whether in respect of revelations kingdom of heaven (having to those of his many others superadded) and is greater than he.

41, and the Holy Ghost visibly descending on them, or whether in respect of office, sent by Christ to testify his resurrection, to convert first, and then to rule the church after me, is to be looked on as a far greater person and more honourable officer than John Baptist, who is no prophet himself, but only the forerunner, and so disciple, servant of a prophet.

12 And from the days of John the Baptist ^{until now} the kingdom of hea- ven [f] suffereth vio- lence, and the violent take it by force.

12. And yet after all this, so acknowledg'dly true of John, it is most sadly considerable, how after all John's preaching of me, and all Judæa's going out to him, chap. iii. 5, (and even the Pharisees and Saducees many of them, ver. 7,) and their being baptized of him into the belief of the Messias (first preached, and then pointed out by him, and testified, *This is he*); yet from that time till this, all this while to this hour, scarce any but the multitude and meaner crowd of the Jews come into the gospel, together with the publicans and sinners, or Gentile men among you, who are looked on by the Jews as those which have no right to the Messias, and so as violent persons, invaders, intruders. The wise and learned among you, who could not but know him to be a prophet, and consequently in any reason should have given the readiest obedience to his doctrine, and so according to his direction have believed in me (as finding him so distinctly foretold by the prophets as the forerunner of the Messias), do not receive either of us. They were the men which received not the Baptist, ch. xxi. 24. 32, whereas all beside them, (as it is there said, ver. 25,) the multitudes, Luke iii. 10, the publicans,

³ as yet, τως ἄρτι.

ver. 12, the soldiers ver. 14, were very observant disciples of his; and in like manner ever since, the multitudes, and the publicans, from whom it was least to be expected, they have believed on me, but the principal men, Pharisees and doctors, &c., they oppose and blaspheme, ver. 18, 19. And thus, as when a house is broken up by thieves those of the family are deprived, and all is parted among invaders, so is it now, the eminent Jews are deprived of all their part in the gospel, and only the more ignorant multitude, and the publicans, &c.; they divide it among them.

13 For all the prophets and the law prophesied until John.

13. For the law and prophets all of them, that is, the writers of the Old Testament, had a prophetical relation to the Messias, darkly and afar off described Christ in types and predictions, and so continued to do till John came, but he, beyond them all by way of indication, pointed at him as actually present, whom all others foretold as future and at a distance.

14 And if ye will receive it, this is Elias which was for to come. 14. And whether you will or will not receive him, take it how you will, this is that Elias prophesied of in Malachi, to usher in a new state, and the Messias the prince of it.

15 He that hath ears to hear, let him 15. And the embracing of his doctrine or message is a matter of huge concernment, and they that do not embrace it will not excuse themselves from the crime and punishment of obstinate wilful blindness.

16 ¶ But whereunto shall I liken this generation? It is like unto [g] children sitting in the markets, and calling unto their fellows, the chief men of this age among the Jews, the Pharisees, &c. Their dealing with John and Christ is just the same that ye have seen boys playing in the streets sportingly complain of, telling their fellows that they will do nothing as they should, neither follow them in their mirth nor their sadness.

17 And we have piped unto you, and ye have mourned unto you, and ye have lamented. 17. And saying, For just so these, whatsoever kind of messages God sends to them, they respect and obey them not, nay, some great exceptions still they have to the messengers, to contrary sorts of them contrary exceptions, first one exception they have to John, and then another, quite contrary, to Christ.

18 For John came neither eating nor drinking, and they say, He hath a devil. 18. If John use a diet more austere than ordinary, then they that are the wise men among you, Pharisees, doctors of the law, look on him as a madman, a melancholy, hypochondriacal person. See John vii. 6.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of a 19. And if Christ come using the ordinary diet of men, and eating promiscuously with all company, they censure him as a loose person, and a favourer of such.

* receive him, this, ἀξαρθαι, αὐτός.

of publicans and sinners. ⁵ But wisdom or the gospel of Christ, is by this means justified, is [*h*] justified of her testified, approved to be that which the gospel of children.

20 ¶ Then began he to upbraid cities wherein most of his mighty works were done, because they repented not: Christ was foretold to be, ver. 5, (contrary to the wisdom of the world,) embraced generally by none but the meanest and most despised, the publicans and people, and they generally receive it.

21 Woe unto thee, Chorazin! woe unto Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ⁶ heathen cities near you, whence they came out in troops, Mark iii. 8. Tyre—

22 But I say unto you, 'It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to [i] hell: for if the mighty works, done in thee, had design to reform thee, had been done in Lot's time been done in Sodom, for the reforming of Sodom and Gomorrah, Sodom it would have re-mained until this day.

24 But I say unto you, That it shall be a sadder destruction and vastation than that which more tolerable for befell Sodom and Gomorrah.

the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

24. And therefore you in all reason are to expect a sadder destruction and vastation than that which more tolerable for befell Sodom and Gomorrah.

25. About that time it was that Jesus upon some occasion taken, probably that of ver. 19. founded on the close of ver. 5, (his being received by the meaner, and refused by the higher sort,) brake out into an affectionate expression of thanks to God, that those mysteries of the gospel which the wise men of the world despised (and were thereupon given up by God to their own wilful blindness) were yet by him revealed to the meanest and most ignorant, that is, that God had so disposed the way to heaven, that the most ignorant and most humble, not the most illuminated and most proud, were most ready to receive and embrace it.

⁵ and, καὶ.

⁶ Or, go down, for the Gr. and Lat. MS. reads καταβῆσθαι, descend.

¹⁶ Even so, Father: 26. This is an act, said he, of thy free and undevotion to seemed good served mercy, O Lord, to some, and of thy just in thy sight. 26. This is an act, said he, of thy free and undevotion to seemed good served mercy, O Lord, to some, and of thy just in thy sight.

^{27 [k]} All things 27. All that come to me, and believe on me, are delivered unto by my Father (enlightening and stirring up their me of my Father: hearts, and using all powerful means to that end) and no man knoweth the Son, but brought and delivered unto me, and none acknowledgeth the Father; neither ledgeth me but the Father, and those who, by the knoweth any man miracles, &c. which my Father enableth me to do, the Father, save the Son, and he to whomsoever the Son will requires to be acknowledged, but the Son, and he reveal him.

²⁸ ¶ Come unto that believes his preaching of him. Wherefore come— me, all ye that are now engaged in a sad drudging course of labour and are service and slavery to Satan, and I will entertain you heavy laden, and I into a cheerful, pleasant, not only supportable service. will give you rest.

²⁹ Take my yoke 29. Put off your present servitude, and exchange upon you, and learn it for my yoke, exemplified to you by myself in mine of me; for I am own meekness and humility, and you will find a meek and lowly in strange exchange, refreshment instead of weariness, heart: and ye shall find rest unto your which came from your former course.

³⁰ For my yoke service, and the commands or tasks that I require is ^{is} ^{12 [l]} easy, and my you to perform are very tolerable, and easy to be soul.

³⁰ For my yoke service, and the commands or tasks that I require is ^{is} ^{12 [l]} easy, and my you to perform are very tolerable, and easy to be soul.

30. For my service is a good, desirable, excellent

30. For my yoke service, and the commands or tasks that I require is ^{is} ^{12 [l]} easy, and my you to perform are very tolerable, and easy to be burden is light.

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CHAP. XII.

AT that time ^{on} the morning of the sabbath day, before the Jesus went ^{on} the sabbath day through corn fields, and his disciples, being hungry, plucked the ears of corn, disciples were an thereby to break their fast, which among the Jews hungry, and be was not customary till the public offices were past: gan to pluck the see note [a]. ears of corn, and to eat.

2. Thereupon, the Pharisees taking notice of it, said—

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they be by him employed in any charitable use, for the that were with him; relief of others, as long as there were more ready con-

4. How he entered secreted for the sacred uses, 1 Sam. xxi. 5. And acc into the house of cordingly though the priest pretended not to dispense

⁷ none, ⁸ toil, ⁹ refresh you, ¹⁰ that, ¹¹ refreshment, ¹² gracious.

God, and did eat the shewbread, which appears by the exception interposed by him ver. 4. if he was not lawful for him to eat, neither for them which were yet he doubts not to give them freely of the consecrated bread; thereby assuring us, that it was as lawful for the priest to give some part of the consecrated bread to relieve the hungry, as to eat it himself, and so that in the law of holy things not being touched by any but the priests, the case of hunger or distress was reserved, in which it might by the priest be lawfully given to others.

5 Or have ye not read 'in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the [a] Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

^a in the Mosaical law of the Jews' religion, (see note [g] on Matt. v.) how, when it is for the service of the temple, the priests use the sabbath as another day, do works about the sacrifice on that day, which, were it not for that end, were unlawful?

6. And therefore if the temple, and the necessities of the service thereof, might give such a dispensation to the law of the sabbath, much more Christ, (who is greater than the temple,) and the necessity of nature, and the service due to Christ from his disciples.

7. And if you were not merciless men, and so unlike that which God likes best in men, if you did consider that which is so visible in all God's work and methods, that God likes mercy toward them that stand in need of it, better than the offering to him the richest sacrifices, you would rather have made a fair construction of this action, which their necessity renders justifiable, and would be so acknowledged by any that had humanity or bowels in them, than, under pretence of zeal to the sabbath, thus falsely charge the innocent.

8. As for the ceremonial observance of the sabbath, which you think is broken in this, God never required it in cases of this nature of necessity, and the like. And therefore the Son of man, that is, Christ, which is here, and who as he is greater than the temple, ver. 6, so is the Lord also of the sabbath, and for whose service that is done which is here done by the disciples, may certainly now with all reason permit them to prefer their health or life before the exact performance of the ceremonies or rest of that day.

^b Is healing and doing cures on the sabbath day one of those permitted things of which thou speakest? If he should say it were, this they knew would (though the former would not) bear an accusation in their Sanhedrim, being by them at that time counted utterly unlawful.

11 And he said unto them, 'What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day.

sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he put to death.

to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: to all my will, upon him, and he shall shew judgment to the Gen-

¹ In the smallest matter, if it be but of one sheep, the practice is ordinary among you now, according to your present interpretations of the law, if that fall into a pit on the sabbath day.

² It is therefore in all reason lawful to work a cure on a man, to perform a charitable deed of saving life, &c.

³ the Pharisees joining with the Herodians (either prefects of Herod the tetrarch, or a sect called by that name, see note [a] on ch. xvi. and [b] on ch. xxii.) went, and debated in council, and resolved to charge a capital crime against him, and so to have him

⁴ to avoid this danger (as ch. iv. 12) he went with his disciples to a private place, the sea of Galilee, Mark iv. 7: yet great multitudes from Galilee, and from Judea, and from Jerusalem, and from Idumæa, and beyond Jordan, and of those that dwelt about Tyre and Sidon, Mark iii. 8, and of all quarters round about that place, followed—

16. And he commanded that this should not be celebrated, proclaimed abroad, that no acclamations should be used toward him, desiring quietly to discharge his office of doing good, and healing, without more notice taken of him, and consequently more contestations with the Pharisees, who, he saw, would not be wrought on by him, but desired only matters of accusation and advantage against him, ver. 10,

even to put him to death, ver. 14.

17, 18. By all which actions of his (humility and receding, and not contending with those that would not acknowledge him, and the Spirit, or power of God in his miracles, but continuing to preach the gospel, even to the meanest parts and people of them, ver.

15, when the principal Jews resisted him) was fulfilled that prophecy, Isaiah xlvi. 1, of the Messias, to this sense, Behold the Messias, who is very obedient forth or propagate the law of living well (the will of God in the gospel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

¹ Or, son: see note [1] on ch. iii. ² sustained, or taken to myself. ³ nations: see note [e] on Mark xxiv.

19 He shall not strive, nor ^a cry; neither shall any man hear his voice in the streets.

19. He shall not set forth himself, or his regal power, as kings are wont to do, magnificently, with a noise, or tumult, or proclamation before them in the streets, calling all in question that do not presently

20 [d] A bruised reed shall he [e] not break, and smoking flax shall he not quench, till he ^b send forth judgment unto the world.

20. A bruised reed acknowledge them, but shall come in an humble and lowly manner. (And it were strange that he should be despised by us for that, it being merely for our sakes that he hath put on this condition, this humble guise is the fittest for the office which he means to exercise, that being all mercy to the weak, &c.)

21 And in his name shall the ^cGentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that is, evangelical righteousness, completely in the world.

23 And all the people were amazed, and said, ^dIs not this the son of David? compared with Mark iii. 8, and this is by Esaiah called waiting for his law, ch. xlvi. 4, willingly receiving, and giving obedience to him.

24 But when the Pharisees heard it, they said, This ^e fel-low doth not cast out devils, but by [f] Beelzebub = the prince of the devils.

21. And though the rulers and Pharisees do not yet the Jews of the Gentile cities, Tyre and Sidon, &c. shall lay hold on him. Thus they did, ver. 15.

25 And Jesus knew him. ^gIf any king mean to uphold his kingdom, he will said unto them, not quarrel and fall out with his own subjects, and "Every kingdom divided against itself cast them out which are a-doing him service; such is brought to desolation; and every city or house divided against itself shall be affirmed of any prudent ruler or prince.

26 And if Satan about his business (possessing those whom he would cast out Satan, he is have possessed) would be such a civil dissension and divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be

26. And Satan's casting out devils which are divided against him-breach as this. This is an argument against you. But then, secondly,

27. Why may not I cast out devils by the power of countrymen, the Jews among you, (who being evil, are therefore more obnoxious to suspicion of holding correspondence with Satan's kingdom,) do, at least pretend to do. When they in the name of God go

^acry out, make an outcry, κραυγάσει.

^bnation ε, ἔθνη.

^cbring forth, ἐκβάλλει: see note [i] on ch. ix.

^d

^e

about to cast them out, you affirm it to be by the power of God, and so do I. Why should you not believe that of me which you affirm of your own?

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

28. But if it be indeed by the power of God that I do all this, (called *the finger of God*, Luke xi. 20,) then it is clear, that although you were not aware of it, yet this is the time of the Messias, whose mission God hath testified with these miracles, and would not have done so if he had been a false Christ. And then, thirdly,

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

29. My dispossessing Satan of his goods, turning him out of those whom he possesses, is an argument that I have mastered him, and so that I do not use his power, but that mine is greater than his, and employed most against his will, and to his damage.

30. And it is proverbially known, that he that is not on one's side, that brings forces into the field, and is not for a man's assistance, he is certainly for his enemy, engages against him, doth him hurt; and consequently my casting out devils shews that I am Satan's declared enemy.

31 ¶ Wherefore I say unto you, All zebub) let me tell you, Pharisees, ver. 24, that this manner of sin and malicious resisting and holding out against the visible blasphemy shall be work of God, and despising the miracles that I have forgiven unto men: but the blasphemy against the Holy Ghost such a crime, of so deep a dye, that it shall to them be irremissible.

forgiven unto men.

32 And whosoever speaketh a word against the Son of man, that is, shall not receive me as I am the Son of man, [i] it shall be Spirit or finger of God to be the Messias, he may by forgiven him: but want of light or manifestation be excusable, and by whosoever speaketh a general repentance for all his sins of ignorance may against the Holy Ghost, it [k] shall receive pardon. But he that shall resist the Spirit of God, manifestly shining in these miracles wrought by neither [l] in this world, neither in Pharisées, ver. 23, and shall impute those miracles to the world to come.

32. Whosoever shall say this against the Son of man, that is, shall not receive me as I am the Son of man, or before I am sufficiently manifested by the Spirit or finger of God to be the Messias, he may by forgiven him: but want of light or manifestation be excusable, and by whosoever speaketh a general repentance for all his sins of ignorance may against the Holy Ghost, it [k] shall receive pardon. But he that shall resist the Spirit of God, manifestly shining in these miracles wrought by neither [l] in this Christ, to the astonishment and conviction of all but world, neither in Pharisées, ver. 23, and shall impute those miracles to the devil, which, by what hath been said, sufficiently appear to be the works of God's own power; if he repent not particularly of this, and come in, and acknowledge Christ, thus revealed and manifested to him, there is no pardon or mercy to be had for him, neither in this age nor at the coming of the Messias, (by him supposed yet future,) or, neither in this life, where he shall be punished with spiritual death,

⁴ upon you, ἐφ' δημάς.

⁵ plunder, or forcibly carry away his household stuff, τὰ σκεύη
ἀπορρέων.

¹⁰ age, nor in that to come.

God's withdrawing of grace, nor in the other, where eternal death expects him.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

33. For indeed they that do this, that impute the miracles which by the power and finger and Spirit of God are wrought by me unto the devil, must, according to the old known rule of judging the tree by the fruit, be understood to affirm the same ill of him (that is, the Holy Ghost) whose productions these miracles are, as they affirm of the miracles themselves; by pronouncing these to be diabolical, they do by implication pronounce the Holy Ghost to be an infernal spirit, and so God to be the devil, which is the highest and the most irremissible blasphemy imaginable.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of language speaks you what you are, viz., that your heart the mouth speaketh.

34. Ye are indeed a wretched sort of people, your otherwise, (as *how can you* is used John v. 44, and of Christ, *he could not do miracles*, Mark vi. 5, that of the heart bringeth is, their unbelief was a let and impediment to him,) forth good things: for as your hearts are, even so by consequence will and an evil man out of the evil treasure your language be, and therefore from so viperous a brood no better can be expected.

35 A good man out of the good treasure of Christ, *he could not do miracles*, Mark vi. 5, that of the heart bringeth is, their unbelief was a let and impediment to him,) forth good things: for as your hearts are, even so by consequence will and an evil man out of the evil treasure your language be, and therefore from so viperous a brood no better can be expected.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

35. Every man entertaineth his guests with such provisions as he hath, and just so, men's words are testifications of what is in their hearts.

36. But deceive not yourselves, as if words were too light to be accounted for; believe it, words, such as yours are now, ver. 32, and such as flow out of the evil treasure of the heart, ver. 35, shall be most sadly accounted for in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

37. For words as well as actions are accounted of by God in conferring either rewards or punishments upon us.

¶ all that take upon them to be sent from God, and expect to be received, bring some signs with them, miracles, or somewhat of that nature, to give them authority; we now desire some such from you.

¶ It is the sign of a wicked infidel people to be always unsatisfied, after so many miracles and manifestations (sufficient to prove me the Messias) still to be requiring more, without ever being moved with what you have already; for such as you there is but one sign or token or miracle behind, that of my resurrection from death, after ye have crucified me; whereby you shall have my office asserted, after I am

¹¹ vain, false.

⁴⁰ For as Jonas gone, and find Jonas's drowning and wonderful re-
was three days and storing from the whale's belly to have been a type of
three nights in the whale's belly; so me, and that a most significant one.

shall the Son of man ⁴⁰ For as Jonas lay buried in the whale's belly
be [s] three days and three days, so shall Christ continue in the grave part
three nights in the heart of the earth. of three natural days, or shall die in one day, and
rise again the third day after it.

⁴¹ The men of Nineveh shall rise ⁴¹ And they that are not convinced and brought
in judgment with to repentance by my resurrection, and the preaching
this generation, and of my apostles, which shall be consequent to that,
shall condemn it: their sin and condemnation shall be much greater
because they repented than that of the Ninevites was, for upon Jonas's re-
of Jonas; and, be-covery from the whale's belly, and coming to preach
bold, ¹² a greater than to them, they repented, Jonah iii., whereas the resur-
Jonas is here.

⁴² The queen of the south shall rise ⁴² The queen of the south shall rise
preaching of the apostles over all Judea after that,
up in the judgment is a far greater way of conviction than that recovery
with this generation, and preaching of Jonas.

and shall condemn ⁴³ for certainly here is that which is infinitely more
it: 'for she came from the uttermost than all that wisdom of Solomon, manifestations of
parts of the earth to God infinitely more discernible than ever Solomon's
hear the wisdom of wisdom was, which yet was so talked of that it
Solomon; and, be-brought in foreign princes from afar at the news
hold, ¹³ a greater than of it.
Solomon is here.

⁴³ When the un- ^{43—45} But to you that having received such
clean spirit is gone means of converting and bringing you to repent-
out of a man, he ance, such miracles, and particularly casting out
walketh through dry devils, ver. 22, (which occasioned all the discourse
places, seeking rest, since, and to which this is annexed, Luke xi. 24,) have
and findeth none.

⁴⁴ Then he saith, not yet walked worthy of them, I shall now apply
I will return into my this parable, ver. 43—45, the meaning of which is,
house from whence That this nation (out of which I came to cast out the
I came out; and power of Satan, and to bind the strong man, and take
when he is come, he findeth it empty, from him his usurped possession and goods for their
swept, and garnish- proper Master's use) doth appear so far to resist all my
ed. methods, as to blaspheme that holy Spirit by whom

⁴⁵ Then goeth he, I work, ver. 24; and then what is to be looked for,
and taketh with him- but that the devils ejected (either by your own
self seven other spirits more wicked children, or) by me in my Father's name, either out
than himself, and of any single person, or nation, finding no where else
they enter in and in the heathen world such pleasant desirable habita-
dwell there: and the tions of rest and contentment as here among you, (as
last state of that man is worse than the a well watered seat is the most pleasant,) shall try
first. Even so shall their utmost to re-enter here, and when they come to
it be also unto this do so, finding that Christ hath not gotten any admis-
wicked generation. sion, they shall with many more worse than them-

¹² somewhat more, πλεῖον.

¹³ somewhat more, πλεῖον.

selves, make entrance, and take a durable possession again, and so the state of this people is like to be

46 ¶ While he yet talked to the people, among you it was, or than, if Satan had never been behold, his mother cast out, it would have been.

and his brethren 46, 47. Whilst he was on this severe discourse so stood without, desiring to speak with ungrateful to many of his auditors, it happened that his mother, the blessed virgin Mary, and some others

47 Then one said of his nearest kindred, were waiting without to speak unto him, Behold, with him, and upon this occasion one of his auditors, thy mother and thy brethren stand without, desiring to speak either to try what he would say, or perhaps to interrupt him in his speech, told him that his mother and kindred waited for him.

48 But he answered and said unto him 48, 49. To which he presently replied (to signify that told him, Who to be dearer to him than all relations, and withal to shew that obedience to God was the thing above all who are my brethren?

49 And he stretch-ed forth his hand to others most welcome to him) in these words, Who is my mother, &c., that is, Ye are deceived in me, ward his disciples, bare natural or secular respects sway not with me in and said, Behold my comparison to the gaining of proselytes to heaven.

50 For whosoever quently by that means the brother and sister of shall do the will of Christ, and besides, Christ is also formed in him, and my Father which is in heaven, the same so he is the mother of Christ, answerable to the 'is my brother, and Virgin in whom Christ was conceived. And therefore I do most justly set that valuation on him, and sister, and mother. becomes thereby the child of God, and conse-

in that respect more tend the teaching of such, and conversing with them, than the paying a civility to those who are in carnal respects nearest to me.

CHAP. XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them ^b in parables, saying, Behold, a sower went forth to

sow;

4 And when he 4. And as he sowed in the field, some of his seed sowed, some seeds fell on the path, or the ground which was not pre-

^a was forced to go sit in a boat; and—

^b by similitudes.

fall by the way side, pared for sowing, but left to go on in passing through and the fowls came and devoured them saith Luke, and so was never able to grow, but lay up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no root in deepness of earth: sufficient mould to take root, only enough to cover them, and by that means, as the manner is, they came up the sooner for having no depth of mould to take

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked every corn yielding plentifully.

10. And his disciples wondered that he should speak so mystically and obscurely to the people, and therefore asked him why he did so.

8 But other fell into good ground, and brought forth fruit, some an [a] hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 Whosoever hath to purpose, that is, hath made use of any degree of grace or knowledge afforded him by God, shall have more given him, (as in the seed that fell on good ground,) he shall have an abundant increase; as proverbially it is known of rich men, it is easy and usual for them to grow richer soon

by wise employment, and laying out of their wealth,

12 For whosoever hath, to him shall be given, and he shall have more abundance; but he shall increase by exercising his graces, and be whosoever hath not, sides, have addition from God; but whosoever makes from him shall be taken away even that he hath.

13 Whosoever is poor ordinarily grows poorer: and so shall it be in the spiritual wealth; whosoever employs what he hath, but he shall increase by exercising his graces, and be whosoever hath not, sides, have addition from God; but whosoever makes not use of what he hath, and so by his own fault falleth into poverty, he shall not only be denied more, but shall be deprived of what he hath, the means of grace shall be taken from him, and also grace itself, (as to that measure which is in all the children of God,) upon his wilful continuance in sin against conscience; and all degrees of it taken away, either

when he shall have filled up the measure of his iniquities, or (in all who die before effectual repentance) at death.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13. Parables may be designed to several uses: 1. they are such things that those who desire sincerely to learn may by industry and examination of the parables more fully discern by them than by the plainest speech, and withal better carry it away and retain the sense of them; but secondly, they that willingly shut their eyes against the light, because their deeds are evil, they do not use to see, but understand and discern less by parables than otherwise; (and yet, thirdly, if they have any desire of learning left, parables will more excite and inflame a desire of understanding and inquiring after the meaning of them than any thing else;) and therefore do I not speak plainly to them, but in such veils as these, because what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made use of.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall see, they might by what is represented or delivered to and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; lest at any time they should see with their eyes, shut their eyes against me, wilfully blinded them and hear with their selves; for fear, as it were, that they should see, or hear, or understand, and by repentance and conversion become capable of my working cures of mercy converted, and I on them, which otherwise I should infallibly do, (and should heal them. also, on God's part, lest such precious knowledge

16 But blessed are your eyes, ¹ for they see: and your ears, ² for they hear.

17 For verily I say you, you are thus capable of these higher illuminations. That many prophets and righteous men have desired to see those things

17. For though there have been many men employed by God to reveal his will to others, and many which ye see, and so far in God's favour, that God hath made himself

¹ that, &c.

² that, &c.

have not seen them: known very particularly unto them, as Abraham and and to hear those Moses, with whom he talked face to face, yet the things which ye hear, revelations now made to you are infinitely beyond all and have not heard those that were ever afforded men before.

¹⁸ ¶ Hear ye therefore the parable of the sower. 18. You disciples therefore, to whom it is given to know the mysteries, ver. 11, (from whence to this

19 When any one heareth the word of the meaning of this parable.

the kingdom, and 19. When the gospel is preached to any, and he [c] understandeth it lays it not to heart, but by temptations is induced to not, then cometh the wicked one, and liveth an unchristian life: this is that is meant by the catcheth away that seed that is sown by the path side, that is, by that which was sown in part of the parable mentioned ver. 4.

his heart. ³[d] This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but where it may take deep root, for want of resolution to dureth for a while: bear whatsoever the gospel requires of them, they for when tribulation last but a little while: as soon as ever Christianity or persecution ariseth because of the word, by and by he is persecuted, as soon as any chargeable duty is required of them, immediately they are galled and discouraged from going any farther in the ways of piety. See note [c] on ch. xi.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

³ This is it which is sown by the path side.

⁴ that which is sown on stony ground, δὲ δὲ τὰ στερεόν ὅραπεις: see note [d].

⁵ And that which is sown, δὲ ὅραπεις.

⁶ It becometh, γίγεται.

⁷ that which is sown upon.

24 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed ^btares ^camong the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the ^dtares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, "An [e] enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together ^muntil the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

^aThe state of the gospel or success of Christ's preaching in the world, is likened—

^ball through the wheat, all over the ground, and—

26. This was not discerned at the time, but when the corn came up, and began to ear, then, beside the wheat that was sowed, there appeared cockle also.

^ccertainly all the seed which thou didst sow in thy field was good wheat, and yet we discern now a great deal of cockle among it; whence should this be?

^dSome malicious person hath done this. Hereupon the servants offer their pains, if he please to accept them, to go presently and weed up all the cockle.

^eNo, for some of them are in such a conjuncture with the wheat that the one cannot be pulled up but the other will follow, if it be done by you that are not so able to discern them.

^muntil my time of judgment, and then I will appoint the angels my officers, saying, Gather—

ⁿThe state of the gospel is of such a growing productive nature both in the world and in the heart of man, where it is received, that it is fitly resembled to a grain—

^bcockle, *Ciceraria*.

^ccockle.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, whole, that although it appeareth not in any part of till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; "I will [f] utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed here; that part of the parable that concerneth the are the children of the kingdom; but the tares are the children of the wicked one;

32. Which being one of the least seeds that are, yet when it comes up prosperously, it becomes bigger than any thing that comes from a seed, and among the Jews grows into a tree with boughs large enough for birds to roost or lodge in. See note [a] on Luke xiii.

¶ The gospel hath such a secret invisible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly resembled to leaven, so mixed throughly with the measures of meal, whole, that although it appeareth not in any part of it visibly, yet every part hath a tincture from it.

"I will pour out all those mysterious truths which have been kept close from all time, and now, though in parables, are revealed by me.

"Explain, interpret unto us—

38. The field is this world, the place of our living good seed signifies the Christians; but that of the tares signifies the wicked seducers; such were the Gnostics, and other heretics of the first times; such are all heretics and schismatics since.

¹⁰ greater than herbs, μεῖζον τῶν λαχύνων.

39 The enemy that sowed them is the devil; 'the harvest is the "end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the "end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall 'the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, "the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof buyeth that field.

45 ¶ Again, "the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into

'the time when believers and unbelievers (and seducers) shall be called to account, is to this people that solemn approaching time of their visitation; as to

all other people, the time of final excisions, and especially the day of judgment.

at God's times of eminent discrimination, such as his judgments on the Jews (see note [c] on ch. xxiv., and [o] on Luke i.), and such the last dreadful day of doom.

41. Christ by his messengers and instruments of his justice shall destroy all heretics and schismatics, that any way keep others from the Christian religion, and all that live professedly in any unlawful course of contrariety to Christian purity.

'the true pure Christian professors shine eminently in the church here, and after in glory.

"the gospel being by some not looked after, is yet sometimes met with by them, and becomes matter of infinite joy and desire to them, and so is likened fitly to a treasure, which a man finding casually in a field, hid again or concealed it, and then designing to get it into his possession, accounts no price that he can pay of goeth and selleth too dear for it.

"others there are which have followed the study of wisdom, and thirsted after some instructor, and then the gospel of Christ comes as a rich prize doth to a merchant, which is in pursuit of rich merchandise,

and meeting with a jewel for his turn lays out all his estate upon it.

¹¹ conclusion of the age, *συντέλεια τοῦ ἀιώνος.*

¹² conclusion of this age.

¹³ scandals,

the sea, and gathered
ed of every kind:

48 Which, when it
was full, they drew
to shore, and sat
down, and gathered
the good into ves-
sels, but cast ^athe
bad away.

49 So shall it be
^bat the end of the
world: the angels
shall come forth, and
sever the wicked
from among the just,
be made betwixt believing and unbelieving Jews, re-
so And shall cast formed and unreformed,) but especially at the final
them into the furnace day of every man's doom, at the conclusion of the
of fire: there shall be world.
wailing and gnash-
ing of teeth.

51 Jesus saith un-
to them, Have ye
understood all these
things? They say un-
to him, Yea, Lord.

52 Then said he
unto them, ^bThere-
fore every [g] scribe
which is ^cinstructed
unto the kingdom of
heaven is like unto of it beyond all other professions, and the obligation
a man *that is* an to good life, ye are obliged to shew forth the effects,
householder, which and to the old actions of your former life, acted by
bringeth forth out of Jewish principles, to superadd a Christian practice,
new and old".

53 ¶ And it came makes show of his possessions, his provisions, or
to pass, *that* when
Jesus had finished
these parables, he
departed thence.

54 And when he frank entertainment of his guests.
was come into his own country, he he set about the work of public teaching of them in
taught them in their synagogue, inso-
much that they were pressing such knowledge, and doing such miracles,
astonished, and said, that they which saw and heard were amazed and
Whence hath this astonished at it, saying, What means of knowledge
me this wisdom, hath he had by his education, and from whence can
and *these* mighty works?

55 Is not this the miracles?

carpenter's son? is
not his mother called
Mary? and ^chis bre-
thren, James, and

^b caught fish of all sorts, good and bad.

^b that which was sick, or unwholesome at the sea-
son, away.

^b at the time wherein Christ shall come to work his
revenge upon his enemies, not only at the destruction
of the Jewish state, (wherein that discrimination shall
be made betwixt believing and unbelieving Jews, re-
so And shall cast formed and unreformed,) but especially at the final
them into the furnace day of every man's doom, at the conclusion of the
of fire: there shall be world.

^b Therefore, if over and above your knowledge in
the law, ye have understood the things which I have
told you of the nature of the gospel, the excellency
of it beyond all other professions, and the obligation
a man *that is* an to good life, ye are obliged to shew forth the effects,
householder, which and to the old actions of your former life, acted by
bringeth forth out of Jewish principles, to superadd a Christian practice,
new and old".

^b And it came makes show of his possessions, his provisions, or
to pass, *that* when
Jesus had finished
these parables, he
departed thence.

^b And coming to Nazareth, where he was bred,
their assemblies, which he did in such manner, ex-
much that they were pressing such knowledge, and doing such miracles,
astonished, and said, that they which saw and heard were amazed and
Whence hath this astonished at it, saying, What means of knowledge
me this wisdom, hath he had by his education, and from whence can
and *these* mighty works?

^c his first cousins, James—

¹⁴ made a disciple for, μαθητεύεις εἰς.

Joses, and Simon,
and Judas?

56 And his sisters,
are they not all with
us? ^d Whence then
hath this *man* all
these things?

57 And they were
¹⁵ offended in him.
But Jesus said unto
them, A prophet is
not without honour,
save in his own
country, and in his
own house.

58 And he did not
many mighty works
there because of their
unbelief.

^d Whence then is it that he thus far excels and
surpasseth all them?

^e discouraged from following him any longer:
whereupon Jesus said unto those that were present,
This is no strange thing to me, for it is proverbially
observed, that a prophet, or any sent from God, is not
despised or undervalued so much anywhere as among
his own countrymen and kindred, who know his birth
here below, but knew not of his commission from
heaven.

CHAP. XIV.

AT that time Herod the tetrarch
heard of the fame
of Jesus,

2 And said unto
his servants, This is
John the Baptist;
he is risen from the
dead; and therefore
mighty works do
shew forth them-
selves in him.

3 ¶ For Herod had
laid hold on John,
and bound him, and
put him in prison for
Herodias' sake, his
brother Philip's wife.

4 For John said
unto him, It is not
lawful for thee to
have her.

5 And when he
would have put him
to death, he feared
the multitude, be-
cause they counted
him ^b as a prophet.

6 But when Herod's
birthday was kept,
the daughter of He-
rodias danced before
them, and pleased
Herod.

7 Whereupon he
promised with an
oath to give her

^a though John the Baptist, when he lived, did
no such miracles, yet being put to death, and God
thinking fit to raise him from death again, it is
reasonable to expect that God will assist him with a
miraculous power to assure men that he was sent from
God, his rising from the dead is so strange a thing,
that it must needs be attended with other miracles.

^b a prophet, or of somewhat a higher rank, more
than a prophet, ch. xi. 9.

6. Mark vi., note [b].

¹⁵ scandalized at: see note [c] on ch. xi.

whatsoever shewould
ask.

8 And she, ^cbeing before [a] instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king [b] was sorry: nevertheless for the oath's sake, and them which ¹ sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disci-
ples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, ^d he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

^e upon the advice, impulsion, instigation of her mother, with whom she consulted what she should ask, said—

9. This petition was very unacceptable to Herod, yet because he had sworn, and that it might not appear a levity or inconstancy to those that were at the feast with him when he made the oath, he gave appointment it should be so.

12. And John's disciples took care of his burial; and that being done came to Jesus, whose forerunner John was, and told him what had befallen John, and (probably) continued with him as his disciples.

^d that the same might not befall him before he had fulfilled his office, for which he was sent, (see ch. xii. 15,) he departed by ship from thence, taking none but his disciples with him, and went to a place which was not inhabited; and when the people heard whether he was gone, they took a compass by land, and came to him thither.

^e was so kind, as not to conceal himself from them any longer, but came to them, and when he was come, he healed—

^f the time of evening, when every one gets him to his inn and provides for his supper, is already past; send—

¹ lay, συναπάκειμένος.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he [c] blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, and Capernaum, whither it seems they went, John vi. while he sent the 17,) that so he might quietly dismiss the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the [d] evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the

¹towards the morning Jesus—

²the evening being ended.

fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is ^k some spirit or phantastic shape, that seems there spirit; and they to walk bodily; and they—cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. ^l give me thy commission, and then I know I safely may come—

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of

^m why did thy mind stand divided, float between faith and diffidence? why didst thou stagger? why doubt? didst thou distrust my power, when I bid thee come

32 And when ⁿthey to me?

were come into the ship, the wind ceased.

33 Then ^othey that were in the ship and adored him, and acknowledged his omnipotence.

came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of ^p[e] Genne-

aret.

35 And when the men of that place

^qhad knowledge of

^p Cinnereth, Deut. iii.

^q knew him, as having been there before, Luke v. 1.

him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

^r touched it, or any part of his garment, were—

CHAP. XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they [a] wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by ^b your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that ^c [b] curseth father or mother, let him die the death.

5 But ye say, Who-soever shall say to his father or his mother, It is ^[c] a stand it, O father, that by which thou shouldest be gift, by whatsoever relieved by me is a gift already devoted to God, and thou mightest be profited by me;

6 And honour not his father or his mother, ¹ he shall be free in our needs; he is under obligation not to give free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me mands.

^a before meat, as the Jews think themselves obliged to do.

^b the observance and practice of those things which are not taught by God, but by yourselves delivered to your disciples? Sure this must be acknowledged by you a great fault, who expect to have all your own ordinances observed so punctually.

^c useth them ill in words or deeds, that lightly regards them, that refuseth to do aught for them, ver. 9, let—

5, 6. But contrary to this, your tradition is, that if a man can answer his parents, when they need any relief, and tell them, saying, I have bound myself by an oath that I will not do any thing to the relief of my father and my mother; or, as some will understand, It is ^[c] a stand it, O father, that by which thou shouldest be profited by me is a gift already devoted to God, and thou cannot without impiety be otherwise employed,

and by this piety to God I may be as profitable and helpful to thee, for God will repay it upon me and his father, or (as some would have it in pursuance of the latter interpretation), he hath said enough to his parents, or, he shall be free from that obligation to relieve them. (See note [d] on 1 Peter iii.) Here

¹ it is an interdict, or he is obliged.

with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, 'Declare unto us this parable.'

16 And Jesus said, Are ye also 'yet without understanding?'

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come there,

9. The service which they perform to me is little worth, and likely to receive a slender reward, when my commands are not heeded by them, but their own constitutions set up instead of them: see Mark vii. 7. and note [a] on Heb. viii.

10. And leaving the Pharisees with some dislike, he calls the multitude, (who while he talked to the Pharisees stood at some distance,) and speaks more hopefully of, and cheerfully to them, saying, To this matter of washing before meat, so insisted on by the Pharisees, do you consider what I now say.

11. Not that which is eaten, but that which is spoken polluteth any man.

*galled, and discouraged from receiving thy doctrine.

13. To this he gave no other reply but this: All such as they which come with such prejudices as the Pharisees do, that prefer their own injunctions before the commands of God, ver. 9, it is to be expected, that the telling them the truth will alien them. All seed but that which falls on the good ground, and is there radicated in humility and piety, such as my

Father owns the planting of, shall certainly come to naught; and consequently so must all faith in these opinionative men; and therefore it is not strange if they be galled, and depart from me, upon the noting and reproofing of their errors.

14. If this have galled and discouraged and drove them from me, let them go; they are stupidly and perversely ignorant themselves, and take great pleasure to be accounted doctors and rabbis, instructors of the ignorant; and what can be the effect of this, but that the leaders, and they that are led by them, shall together engulf themselves in perdition?

*Tell us the meaning of this parable.

15. *every thing that we eat first comes from without, and so is no part of us, is not imputable to us in respect of the principle, and then doth but pass or

travel through us, is soon dispatched, and thrown out again, and so be it never so gross, never so unclean, it cannot pollute the eater, at least not comparably so much as that which hath the original from ourselves, and hath some space of permanency there.

18. But unclean, unsavoury speeches, it is clear that they proceed from the heart, and those that are of the mouth come there, that is, in the heart, that spring from that

^a injunctions, ἀντιτάπατα.

^b plantation, φυτεία.

^c still all this while, ἀκριβήν.

forth from the heart; fountain, which we are most concerned to keep pure, and they defile the and which is most truly and properly ours, and im- man.

19 For out of the putable to us, those are the sort of things that may heart proceed^b[e] evil most reasonably be deemed to defile any man. thoughts, murders, adulteries, fornications, thefts, false witness, ^cblasphemies:

20 These are *the things* which defile a

man: ^bbut to eat with unwashen hands omitting to wash before meat cannot be thought to defileth not a man. ^ddefile any man.

21 ¶ Then Jesus went thence, and de- parted into the coasts of Tyre and Sidon.

22 And, behold, ^aa [f]woman of Canaan came out of the same coasts, and cried un- to him, saying, Have

mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answer- ed her not a word. And his disciples came and besought him, saying, [g]Send her away; for she crieth after us.

24 But he answer- ed and said, 'I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answer- ed and said, It is not meet ^bto take the children's bread, and to cast it to dogs.

27 And she said, ⁱ[h] Truth, Lord: yet the dogs eat of sayest, yet it is ordinary that the dogs lick up the remainders and scatterings of the table, and so may the Gentiles be admitted to partake of thy mercies to the Jews.

^bwicked machinations, or designs.

^crailings, or slanders, *βλασφημίαι*.

^dYea, or, I

^b but so merely corporeal and external a thing as omitting to wash before meat cannot be thought to defile any man.

^aan heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpose, out of—

^kentreathed him (see note [b] on John iv.), saying, Do that for her that she desires, that she may be quiet.

^l My mission is purposely to the Jews, to reduce them to repentance, and so to shew my miracles among them.

^m fell down and besought him, saying—

ⁿto work these miracles and cures on an heathen which were destined to God's people, the Jews.

^oI beseech thee, Lord; for although it be as thou sayest, yet it is ordinary that the dogs lick up the remainders and scatterings of the table, and so may the Gentiles be admitted to partake of thy mercies to the Jews.

^bwicked machinations, or designs.

^crailings, or slanders, *βλασφημίαι*.

^dYea, or, I

²⁸ Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou ^{wilt}. And her daughter was made whole from that very hour.

²⁹ And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

³⁰ And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

³¹ Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

³² ¶ Then Jesus called his disciples unto him, and said,

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

³³ And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

³⁴ And Jesus saith unto them, How many loaves have ye? And they said,

^P instant point of time.

^q to the coast by the side of the sea of Galilee—

^r deaf, and, by that, dumb, men that had lost their limbs, and many more sick of other diseases, and cast—

* and they all, whether Jews or Gentiles, acknowledged this to be a wonderful work of mercy wrought by the God of Israel, and such as no other God was able to do.

^sdesirest, θέλεις. ^tfeed, or satisfy, χορδόσαι.

Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were ¹⁰ filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [i] Magdala.

CHAP. XVI.

THE Pharisees also with the Sad- duceses came, and some farther sign from him, to testify that the God tempting desired him that he would shew of heaven hath sent him.

them a sign from ¹ ye hypocrites, ye have skill enough to expound heaven.

² He answered and prognosticate what kind of weather it will be, by said unto them, what at the present ye observe in the colour of the When it is evening, clouds: and when my preaching in these words, ye say, *It will be* fair weather: for the Repent, for the kingdom of God is at hand, and my sky is red.

³ And in the morn- do 'not yet work on you, is it not strange that you ing, *It will be* foul weather to day: for cannot discern what is coming upon you? Can there the sky is red and be any more certain prognostic of approaching delowring. O ⁴ ye struction than this? and are not you much more hypocrites, ye can nearly concerned herein than in rain or fair weather discern the face of the sky; but can ye be? Why should not your sagacity in other not discern the signs things extend to this also?

of the times? ⁴ It is an argument of great perverseness and

⁴ A wicked and falseness in you, that when so many miracles have adulterous generation been wrought, and repentance so long preached seeketh after a sign; and there shall among you, ye now require a sign from heaven to

¹⁰ satisfied, *ἐχορδοθησαν*.

no sign be given evidence that I am a true prophet: this ye would unto it, but the sign never do if ye were not bent against all reformation. of the prophet Jonas. And he left. And since ye are so, all that I shall farther add is to them, and departed. put you in mind of Jonas's preaching to Nineveh. 5 And when his and to assure you, that if ye do not now repent ye disciples were come shall suddenly be destroyed. And having said this to the other side, he departed from them. they had forgotten to take bread.

6 ¶ Then Jesus said unto them, fitter compared to any thing than to a piece of sour dough, that diffuseth itself to the whole lump of bread with which it is mixed, as their disposition doth to all their sect.
1 Take heed and beware of the [a] leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread. 7. And they understood not his meaning, but from the mention of leaven grossly conceited that the occasion of his speech was because they had forgotten to bring bread along with them.

8 Which when Jesus perceived, he said unto them, O What a piece of infidelity is this, thus to apply ye of little faith, why my speech to the want of bread !

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ? 9. Will you never lay to heart, or consider? Have you so soon forgot how easily I am able to relieve your want of bread? Ye have had two competent evidences of this very lately afforded you, five thousand men fed with five loaves, and yet twelve baskets of fragments to spare after they were satisfied.

10 Neither the seven loaves of the four thousand, and how many [b] baskets ye took up ? 10. And so four thousand fed with seven loaves, and seven baskets of fragments remaining.

11 How is it that I speak of bread when I bid you beware— 11. How then could ye be guilty of so gross an infidelity as to think me still unable to provide necessary for myself and you, and consequently to speak

it not to you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees ? 12. Then they understood their mistake, how that he had not spoken of bread or leaven literally, but that he foretold them what kind of people all the Pharisees and of the Sadducees were, and all that were leavened or taught, or received infusions from them,

viz., that all the whole tribe of them were a sort of hypocrites, Luke xii. 1, who pretended much piety and love of the truth, and so inquired after signs from heaven, ver. 1, but were indeed most perversely and maliciously bent against Christ and his doctrine, and would prove the most virulent persecutors both of him and them, ch. x. 17.

¹ Look, and take heed, δράπε καὶ προσέχετε.

13 ¶ When Jesus came into the coasts of [c] Cæsarea Philippi, he asked his disciples, What opinion have the multitude, Luke ix. 18, of me? do they say, take me for an ordinary man? or a prophet, or what Whom do men say else?

that I [d] the Son of man am? **13.** And being on his way (Mark viii. 27.) to Cæsarea Philippi, he asked his disciples, What opinion

14 And they said, risen from the dead, (as it is clear they expected Elias Some say that thou should come again,) or else that the soul of one of art John the Baptist: them was by way of transmigration (which the Pharisee, Elias; and sees had borrowed from the Pythagoreans) come into others, Jeremias, his body. See note [a] on John ix. or one of the prophets.

15 He saith unto them, But whom say ye that I am? **16.** To this question Simon Peter particularly rend-

16 And Simon Peter answered and said, Thou art the Messias, even the Son of God himself, whereby he hath testified of me to Christ, the Son of thee, and such as thou art, Matt. xi. 25. See note [d] on ch. xv.

17 And Jesus answered and said unto him, Blessed art thou that is, The name by which thou art styled and known by me is that which signifies a stone or rock, and such shalt thou be in the building of the church, revealed unto thee, which accordingly shall be so built on thee, founded in thee, that the power of death or the grave shall not prevail against it.

18 And seeing thou hast so freely confessed me unto thee, That thou art Peter, and upon this [f] rock I will build my church; twelve, ch. xviii. 18, and more distinctly John xx. 23.)

19 And I will give thee the gates of the gate of this court or kingdom, the [g] hell shall not prevail against it.

19 And I will give unto thee the [h] keys of the kingdom of heaven: and whatsoever thou laying some restraints on them in the church, or to bind on earth shall exclude men in case of their impenitence, either by and whatsover thou shalt loose on earth turn them out of the gates of this city, and upon shall be loosed in repentance to receive them into the church again.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ. And what you do here, as you ought to do, shall be

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ. And what you do here, as you ought to do, shall be

20, 21. The disciples knowing that he was the Messias, and having told him so, ver. 16, he commands that this be not publicly disclosed (till after

²¹ ¶ From that his resurrection, at which time in his wisdom he time forth began Je- thought it most seasonable) telling them that it was sus to shew unto his disciples, how that necessary that Christ should be put to death, by the he must go unto Je- instance of the Jewish sanhedrim. See note [b] on rusalem, and suffer chap. viii.

many things of the God forbid, or avert this from thee; or as the elders and chief priests and scribes, Syriac reads, Be propitious to thyself, Lord: this— and be killed, and ¹ a snare or stumblingblock, moving me to that be raised again the which were a sin if I should yield to it, and contrary to the will, course, and commandment of God

²² Then Peter took my Father: (see note [c] on ch. xi.) for thou— him, and began to rebuke him, saying, ¹ And not only I, but all that have a mind to be ^[i] Be it far from my disciples and followers (as you profess to be) thee, Lord: this shall must deny their own human will of sparing them—not be unto thee. selves, indulging and favouring themselves, and in

²³ But he turned, and said unto Peter, preparation of mind take up that cross; and indeed Get thee behind me, when I am gone, the same afflictions which befall me ^[k] Satan: thou art shall pursue them. But yet of this state of theirs an offence unto me: this will be observable, that perseverance in the faith for thou savourest will be the only way to relieve and rescue them out not the things that be of God, but those of their pressures; for they that by persecutions shall that be of men. be brought to apostatize and join with the Jews shall

²⁴ ¶ Then said Jesus unto his disciples, ¹ If any man will come after me, let him ^[l] deny himself, and take up his cross, and follow me. with them be certainly destroyed in that great slaughter of them, and he that shall hold out and venture the utmost for the confession of the truth shall be most likely to be delivered when they are destroyed as mine is now, and then he shall, for that enduring,

²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. ²⁶ Nay, if by denying me a man should gain some advantage at the present, what a pitiful bargain would he make of it, although he should gain the world, and ^[m] lose imaginable to buy that back again if it be lost? or his own soul? or what soul?

²⁶ For what is a man profited, if he shall gain the whole world, as long as life, (ver. 25,) especially shall gain the whole eternal life, were lost by it! And what price is there world, and ^[n] lose what is there that a man would not willingly give exchange for his soul?

²⁷ For there shall be a solemn visitation among the Son of the Jews, a time of judgment on them (see note [m]), wherein there shall be a visible discrimination between those which cleave fast to Christ and those which do not, and so likewise on all mankind, either ward every man according to his works. ²⁸ And of this coming of mine against my enemies standing here, I tell you assuredly that some that are here present,

of death, till they see John by name, shall live to see it, that is, that he see the Son of man shall not die till that remarkable coming of Christ in [o] coming in his judgment upon his crucifiers, the visible destruction of the Jewish state.

CHAP. XVII.

AND after six

days Jesus taketh ^aPeter, James, and John his brother, and bringeth them the twelve, Peter and the two sons of Zebedee, and up into an high mountain apart, leaving all the rest behind, bringeth them up into an mountain apart, high mountain.

² And was ^btransfigured before them:

^b changed into another form or manner of appearance, and his face did shine (expressed in the following words, his countenance as the sun, and his raiment was white as

the light.

³ And, behold, there appeared unto them Moses and Elias talking with him.

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom

^d whatsoever he shall teach is that which you are I am well pleased; to receive as my good pleasure, before any either of ^d hear ye him.

⁶ And when the disciples heard it, they fell on their face, and were sore afraid.

⁶ And when Peter and James and John heard that voice from heaven, they were amazed and astonished for fear, and fell down prostrate.

⁷ And Jesus came and touched them, and said, Arise, and be not afraid.

⁸ And when they had lifted up their eyes, they saw no man, save Jesus only.

⁴. Then Peter said to Jesus, Lord, let us abide here, and not consort any more with those beneath us: and to that end build three booths, one for thee and us.

^d whatsover he shall teach is that which you are I am well pleased; to receive as my good pleasure, before any either of the law or prophets, Moses or Elias then appearing,

according to that prediction of Moses himself, Deut. xviii. 15, *Him shall ye hear.*

9 And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'

10 And his disciples asked him, saying, 'Why then say the scribes that [a] Elias must first come?'

11 And Jesus answered and said unto them, 'Elias truly shall first come, and [b] restore all things.'

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.'

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is [c] lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long

• Tell not that which you have now seen and heard to any man, no not to the rest of your fellow disciples: (see note [b] on ch. viii.)

10. And upon the contemplation of what here they had seen and heard these three disciples asked him, saying, If this be true that was said by Moses and Elias in the mount concerning the approach of the great and dreadful day for the destroying of God's enemies, and rescuing his faithful servants, then what is the meaning of that which the doctors generally teach, that Elias must come before that great and dreadful day of the Lord, and the rising of the sun of righteousness with healing in his wings, to them that fear God's name? Mal. iv. 2, 5.

' It is truly observed by them from Malachi that Elias is first to come, and to do his office of restoring and returning the Jews to repentance, (see Mark ix. 12,) to preach repentance, and so prepare for this famous coming.

12. But I say unto you that it is another person that is prophesied of under the name of Elias, which also the Son of man cometh, and that person is come and gone already, but not acknowledged by the principal men of the Jews, but despised by them, and put to death by Herod, and so Christ himself shall also be before this great day that now ye hear of.

• the changes of the moon have such a power on him, that at such times the devil, ver. 18, handleth mercy on my son: him miserably, casting him into fits of the falling sickness, throwing him into the fire or water, whichever is next.

• those disciples of thine that stayed beneath when thou wert retired, and they—

17. Upon this Jesus rebuked those disciples, accused them of infidelity and perverseness, that when he had been with them so long, given them power to heal diseases and cast out devils, and in some cases prescribed prayer and fasting, ver. 21, as the means of doing it, they now neglected that means, and so were not able to cast out this devil: this impotency of theirs therefore was very culpable, and so here

¹ cometh first and shall rest, *έρχεται πρώτος*.

² acknowledged, *διέγνωσαν*.

shall I suffer you? charged upon them by Christ; and having done, he bring him hither to calls for the lunatic to be brought to him. me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Caper-naum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him,

18. And when he came, Jesus commanded and chid that evil spirit that brought that disease upon him; and the devil and the disease departed from him together.

^k I have given you the power of doing all miracles, and directed you to the means which ye are to use in the doing them; and if you did sincerely believe, though in never so weak a degree, the things that I have said to you, and obeyed and practised accordingly, ye should by me be enabled to do any thing that is most impossible among men, as even to remove a mountain out of the place by speaking to it, (which is literally affirmed to have been done by the gift of miracles,) or any thing else as strange and as difficult as that.

21. Now that which ye failed in was this, that ye used not fasting and prayer to this purpose; for that is the method that must be used to the ejecting of this sort of diseases and of devils; viz., great intention of devotion joined with faith; and if that be not used it will not go out, and your not using that means was a want of faith in you, ver. 20.

^l Jesus kept himself as private as he could, Mark ix. 30, telling his disciples the reason of his doing so, because having done so many miracles among them, and wrought so little effect upon them, as that he foresaw he should soon be put to death by them, he thought it not yet seasonable to do any more, till by the addition of his resurrection from death he should be more likely to be received and believed on by them. (See note [b] on ch. viii.)

^m the tribute that every Jew yearly paid to the temple, to the value of fifteen pence.

25. And when they were retired into the house, and Peter was a musing within himself about this business of paying or not paying the tribute money, and was about to ask Jesus concerning it, Jesus prevented, and asked his opinion: From whom, saith he, do all kind of kings exact tribute or head-money (so the Syriac renders it), from those of their own family, their own children, &c., or from other folks only?

² But this, τοῦτο δέ.

⁴ delivered up.

⁵ the half shekels, or double drachms, τὰ διδράχμα.

saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their [f] own children, or of strangers?

²⁶ Peter saith unto him, "Of strangers. Jesus saith unto him, Then are the children free.

²⁷ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find ⁷ a piece of money: that take, and give unto them for me and thee.

"Never of those of their own household. Jesus replied, Then this tribute which is paid to God for his temple belongs not to me, who am his Son, nor to you who are now domestics of his.

"make them believe and say that I contemn the temple, (or despise the authority that requires it,) which will be an occasion to them to reject and sin against my doctrine, go and cast an angle into the lake, and the first fish which thou catchest, when thou openest his mouth, thou shalt in it find a piece of money worth two shillings sixpence, which makes two didrachms, or head-money for two persons.

CHAP. XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

1. Upon Christ's mentioning his resurrection from death, ch. xvii. 23, and Mark ix. 31, which they took to be a beginning of his kingdom here, the disciples inquire ambitiously (among themselves, Mark ix. 33.) who shall have the chief place of dignity in that kingdom of the Messias here? (so again on the same occasion they fall on the same thoughts, Matt. xx. 20, Luke xxii. 24, and look that way, Acts i. 6.)

2. And Jesus, willing by an emblem or visible representation to satisfy this question of theirs as far as was useful to them, called—

"Unless you change your inclinations and desires, and take yourselves off from this vain ambitious expectation and pursuit of a carnal kingdom of Christ, and of your receiving dignities and preeminences in it, you can never be true disciples of Christ, this carnal ambition and projecting being so contrary to the Christian temper.

4. Two things therefore I shall teach you from this emblem: first, that the state of Christianity is such a state, that he which is most lowly is most capable of eminence in it;

5. Secondly, that all the lowliest and meanest persons are so dearly valued by me, that he that

⁶ others' children. ⁷ stater, στατήρα: see note [e].

would do a grateful thing unto me, cannot find any fitter way to do it than by cherishing and treating kindly and tenderly any such mean lowly person, especially if it be by shewing kindness and tenderness to his soul, endeavouring to advance that in the ways of godliness.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that for his advantage that the stone of a mill, not such as a ¹ millstone were women turn with the hand, ch. xxiv. 41, but so big hanged about his neck, and *that* he were drowned in the depth of the sea. 6. Whereas, on the other side, he that shall gall, any such meanest person that comes to me, it were as a weight about his neck, and he then cast into the sea, sure to be hurried presently to the bottom of it.

7 ¶ Woe unto the world because of offences! for it must needs be that ² offences come; but woe to that man by whom the offence cometh!

7. Upon this occasion I tell you beforehand, that great falling off and apostatizing there will be amongst those that receive the faith, great discouragements to obstruct the receiving of it, many will be seduced from the right way (which is a sad and woful thing). But though this be to be expected in respect of the wickedness of some, and seducibleness of others, and though it be not imaginable that the world should by God be kept free from all such temptations to sin, (nay God hath thought fit to permit such for the trial and exercise of Christians,) yet will this be little matter of excuse, but rather of aggravation of their sin and woe, that shall be instrumental to this end,

8 Wherefore if thy hand or thy foot ³ offend thee:

8. And therefore I now forewarn you that if any that offend thee, cut them off, and cast *them* from thee: it is better for thee to discourage thee in thy Christian course, to withdraw enter into life halt or thee either in gross from the Christian profession, or maimed, rather than more particularly from any act of duty to the contrary having two hands or two feet to be cast into everlasting fire. v. 29, 30); it being so much more eligible and de-

9. And if thine eye sirable for thee to attain eternal bliss, having in thy offend thee, pluck it out, and cast it from thee: it is ⁵ better for thee to enter into life ^b with one eye,

rather than having two eyes to be cast ^b having here for some years lost the benefit of one of thine eyes, rather—into hell fire.

10. Take heed that ye despise not one your saddest care, that you do not undervalue or of these little ones; neglect the good and advantage of any the meanest

¹ millstone such as is drawn by an ass, μύλος δημιός. ² scandals, σκάνδαλα. ³ scandalize, σκανδαλίζει. ⁴ good, καλόν. ⁵ good, καλόν.

for I say unto you, person, to whose reformation or establishment ye are That in heaven their able to contribute any thing, but especially that you [e] angels do always behold the face of my Father which is in heaven. take care lest by neglecting to do what is in your power to do toward the recalling or confirming, or else by any other means, (though but occasionally,) ye

prove the undoing of any my meanest servants ; for I tell you, The angels which are by God appointed to be their guardians on earth, have yet their continual returns and recourse to God's glorious presence, are near and high in God's favour, always having access to make requests or complaints in their behalps, and to receive commands from him concerning them ; and therefore these, though little in their own and the world's account, are not yet to be slighted or despised by any, or averted from their course of piety by that means.

11 For the Son of man is come to save that which was lost. 11. For Christ that came to reduce those (see note [k] on ch. xi.) that are gone astray from the ways of God, must be thought to require the same of you, to

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and be it an hundred sheep, and if one of them be strayed seeketh that which from the rest, and that be discerned by him, doth he

is gone astray? 12, 13. For judge in reason, I pray, by this ordinary resemblance: If an ordinary man on earth have a possession on which he sets any considerable value, and goeth into the mountains, and be it an hundred sheep, and if one of them be strayed seeketh that which from the rest, and that be discerned by him, doth he

not set so great a value on that one lost sheep as at that he find it, verily the present to leave the whole number besides (know-I say unto you, he ing them safe in the pasture or fold) and go and rejoice more of search diligently and solicitously for that one, and that sheep, than of upon the finding it, is he not affected with more the ninety and nine joy at the first sight of it, than he is at the beholding which went not astray, his whole flock, which had never run that hazard?

14 Even so it is not the will of your Father which is in heaven, that one of these little ones of ours be recovered to piety. 14. And just thus it is with God ; he is very unwilling that any the meanest person upon earth should be lost, that might with any care or methods

should perish.

15 ¶ Moreover if thy brother shall trespass against thee, ever : If any fellow-Christian of thine do thee any injury, and by so doing offend against God, thy charity to him, as it must be sure to put off all and him alone : if he thoughts of revenge against him, to forgive him freely, ver. 22, so will it oblige thee to use all prudent methods to reduce him to a sense and reformation.

⁶ But if, 'Εάν δέ.

tion of his fault; (and by the same reason this is to be extended to all other wilful crimes of which thou seest him guilty, those being as fit to exercise this part of thy charity towards his soul as any injury done to thee immediately;) and let this be the method; first go and admonish him of it privately, so that it have nothing of shame or reproach joined with it; and if he mend upon such admonition, there is an end; thou hast reason to rejoice as at the finding the stray sheep, that thou hast been so happy an instrument of his repentance.

16 But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be esta-

16. But if this first method of thy charity succeed not, another essay must be made: take with thee one or two other men, either that the crime which thou layest to his charge be so confirmed to him by sufficient testimony, John viii. 17, that he be no longer able to deny it, (as that which cannot be contradicted or denied is said to be established, Heb. vi. 16,) or that the authority of these, added to that of thy private admonition, may be of more force with him, induce him to condemn himself, at least be more likely to do so, be more weighty in the presence of two or three.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

17. But if he be still refractory, either through non-conviction of the fact or non-contrition for it, if this second admonition work not on him, then make it a matter of public cognizance, tell it to the rulers of the assemblies, (saith S. Chrysostom, see Power of Keys, ch. ii. §. 12,) or tell it in the presence of all the people, that before them the governor may rebuke him, (as Timothy is appointed to do, 1 Tim. v. 20.) But if this last method succeed not neither, if he be still refractory, thou art then to look on him as a desperate deplored sinner, (see Power of Keys, ch. ii. §. 9,) fit for the censures of the church to overtake him.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18. Which ye therefore to whom now I speak, the designed rulers of the church, and your successors the bishops, are in this case to proceed to, to use the keys given to you, as stewards of the house, (ch. xvi. 19,) for the ejecting of such. And I assure you, whomsoever (see note [k] on ch. xi.) ye shall thus cast out of the church on earth, shall, without repentance, and submission to your censures and reformation upon them, and sincere desire to reconcile and approve themselves to you, be by me excluded from heaven. These censures of yours, inflicted by this

commission from me, shall be backed by me. And so whomsoever ye shall upon sincere repentance receive into the peace of the church again, he shall by me be pardoned also.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they [b] shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, 'I say not unto thee, Until seven times: but, Until seventy times seven.'

19. As for the second of the three admonitions, spoken of, ver. 16, (see note [b] on ch. vii.,) this I assure you, that as the assize of three men among the Jews had some power, so shall any two or three Christians, joining in such a reprobation, be considerable in this matter, having the privilege of God's presence (as in their prayers thus united, so in their united admonitions) to give them authority, assistance, and blessing.

20. For where two or three are met or assembled for this piece of discipline, (as for any holy action besides,) there am I present with them in a special manner, and will not suffer the actions, which thus they undertake by my appointment, to be set at naught by any.

21. When Christ had gone thus far by way of return from the last to the second, and before he proceeded from that to the first, Peter interposed this question (the answer to which comes home to the first of the three also): Sir, seeing I am bound to forbear my brother, or fellow-Christian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Matt. v. 39, and seeing now, upon admonishing him that hath injured me, in case he repent, either on the first or second or third admonition, I am to proceed no farther against him, but forgive him, and rejoice that I have done so much good upon him, ver. 15; yet because he that hath thus trespassed, and repented once, may possibly trespass again, and repent again, (see Luke xvii. 3, 4,) I desire to be taught by thee, how oft I am to do this, to forgive him, that though he repent of his injury, ask forgiveness, and promise to do so no more, (see ver. 26, 29,) yet oftentimes relapses again, how oft must I be thus indulgent to him and forgive him upon his request? must I do it often, or seven times?

° This rule is to hold eternally, not only for a great, but an unlimited number of trespasses, supposing that the trespasser repent and promise amendment for the future, Luke xvii. 4, (otherwise thou art not so bound to pass by his trespass, but that thou mayest by the means prescribed, ver. 15, &c., endeavour his reformation, for in that case that is the greatest charity he is capable of.)

23 ¶ Therefore is it for every of you to remit most freely the injuries that are done to you by your brethren, be they never so great, if you expect any remission from God for his [c] servants. your sins committed against him) I shall give you

24 And when he had begun to reckon, is very fitly resembled to a king calling his servants unto him, which one was brought to account.

owed him ten thousand talents. 24. And when he did so, one of his servants upon account was found to owe him a great sum, cast up

25 But forasmuch as he had not to pay, by ordinary valuation to be a thousand eight hundred his lord commanded seventy-five thousand pounds.

him to be sold, and his wife, and children appointed him to be used as debtors which dren, and all that he are not able to pay are wont to be used among the had, and payment to Jews, sold, they and their wives and their children, be made.

26 The servant to be servants and bondmen, 2 Kings iv. 1, and by therefore fell down, that sale the debt to be paid.

and worshipped him, 26. Hereupon the indebted servant fell down on saying, Lord, have his face, and besought him that he would stay a while, patience with me, till he might be able to pay him, and not use this example, and I will pay thee tremity towards him, promising, if he would do so,

27 Then the lord that he should lose nothing by him.

of that servant was moved with compassion, of the former sentence, ver. 25, and frankly forgave and loosed him, him that vast sum upon his bare request.

27. And his master was merciful, and quitted him debt.

28 But the same servant went out, having had ten thousand talents forgiven by his master, met with one of his fellow-servants, which ought which owed him an hundred denarii, valued to three hundred pence: and pounds two shillings sixpence of our money, a considerable sum in comparison with what had just and ⁷ [d] took him now been forgiven him, and he presently apprehended him by the throat, saying, Pay me that thou oweest. hended him in a most rigid manner, requiring him to make present payment.

29 And his fellow-servant fell down at his feet, and besought him, saying, ver. 26, Have patience with hundred thousand times as much.

me, and I will pay thee all.

30 And he would him would not forgive so little, but dealt with him in not: but went and the extremest rigour, cast him into prison never to cast him into prison, be released, but upon paying the whole debt.

till he should pay 31. For this all the fellow-servants that saw it the debt.

31 So when his fellow-servants were much troubled, both for the unhappy lot of him saw that suffered, and the unreasonable behaviour of him

⁷ shook him.

what was done, they that thus dealt with him, in so distant a matter from were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, ‘O thou wicked servant, I forgave thee all that debt, because thou desiredst me :’

⁴ O thou unconscionable man, thou canst not but remember how I lately forgave thee all that vast sum owing to me by thee, (with which this of thy fellowservant to thee beareth no proportion,) and that upon thy bare request, having no motive, beside my own compassion to an helpless creature, to invite me to so great a mercy.

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee ?

33. Was it not then reasonable for thee that hadst in like manner as I gave thee example shewed pity to thy fellowservant, to whom thou wert so much more obliged than I to thee, and to have remitted him so small a sum, when I forgave thee six hundred thousand times as much !

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

34. Upon this the master was most justly enraged against him, and used him as he had done his fellow, ver. 30, and though he had before remitted him, yet upon this unworthy impious behaviour he revoked his designed mercy and cast him into prison, till—

35 So likewise shall do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

35. By this resemblance ye see what measure ye must expect from God in this matter, for just so shall my heavenly Father God deal with you, remit nothing of that rigour against you which you use against others, deal most severely with you, if ye do not clearly, plenarily, and sincerely (without any reservation, or design to have God execute any vengeance for you, or the like) forgive all injuries, how great soever, (being certainly far below the proportion of yours against God,) that are done to you by any man living.

CHAP. XIX.

AND it came to pass, ^a when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

² And great multitudes followed him; and he healed them there.

³ ¶ The Pharisees also came unto him, tempting him, and

^a when all those occasions were over on which he spake those things, he departed—

^b no less in Judæa now than before in Galilee.

^a jailors.

saying unto him, Is it lawful for a man to put away his wife, for every cause? ^c Ye cannot but remember the strict union and conjunction betwixt man and wife which was appointed by God in the creation, Gen. i. 27, where as soon as

4 And he answered the man and woman were created we find this conclusion made by Adam, (or rather the historian,) Gen. ii. 24, that the man was to forsake all and cleave to that he which made his wife, and continue with her as inseparably as with them at the beginning made them male another part of the same flesh: (see note [b] on Luke xvi.)

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ^d And therefore thus are they to be thought of, as two by God united into one; and then sure that which hath been thus instituted by God must not by man be altered; it ought still to continue among you, as it was first instituted; it is utterly unlawful (unless in case of falseness to the husband's bed, Matt. v. 32.)

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses be cause of the hardness of your hearts suffered you to put away your wives: but from the begin ning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

^c Have ye not read, ii. 24, that the man was to forsake all and cleave to them at the beginning made them male another part of the same flesh: (see note [b] on Luke xvi.)

6. And therefore thus are they to be thought of, as two by God united into one; and then sure that which hath been thus instituted by God must not by man be altered; it ought still to continue among you, as it was first instituted; it is utterly unlawful (unless in case of falseness to the husband's bed, Matt. v. 32.)

7. To this the Pharisees objected, saying, What account then is to be given of that precept in the law wherein Moses appointed the husband (in some cases mentioned by him, Deut. xxiv. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

^d God in the Mosaical economy knowing you Jews to be so impersuasible and obstinately bent to your own lusts and rages, that in case you were obliged to live with hated wives, and not permitted divorces, it would probably cause in you some greater sin, for the preventing hereof allowed a dispensation in this point, tolerated divorces, and took so much pity and care of the oppressed hated wife as to provide this kind of relief for her, commanding to give a bill of divorce, thereby, as by an act of manumission, to restore her liberty to her, withal decently to send her out of the family and in some sort endow her: but this you see (ver. 4, 5.) was very distant from the appointment of God in the first institution of marriage.

9. And accordingly I now define, that whosoever shall use that liberty so frequent among you, to put away his wife, for any lesser cause than that of fornication, and then think it free for him to marry again, that man by marrying another, whilst his wife is alive, (from the obligation to whom he is not nor can be freed,) is consequently guilty of adultery; and so likewise he that marrieth her that is divorced

taketh another man's wife, which is adultery also. ¹⁰ Hereupon his own disciples began to object, that if marriage brought such an inseparable conjunction with it, then sure the inconveniences and hazards of

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some [a] eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs

of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it,

marriage above the advantages and conveniences of it would be so great, that it were more prudent not to marry at all, than to be subject to such possible inconveniences.

11. To this objection he gave this answer, that all men are not capable of that prudential aphorism—that a single life is more profitable and fit for their turn than marriage—but those only whom God hath some way more than ordinarily fitted for it by some special gift.

12. For some live unmarried, as being naturally enabled to do so chastely, and without great difficulty; some, as being by men disabled, (of which sort there were very many among the heathens, ordinarily called eunuchs;) some out of firmness of resolution have gotten that mastery over themselves that they can

live chastely in a single life, and do so on purpose that they may have fuller vacancy to set themselves apart for the duties of Christianity. Now he that finds this agreeable to his condition, and can thus conquer and subdue himself, he may do accordingly, if he please, rebuked and shall do well and wisely in so doing.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not,

to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good

Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but

one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou

shalt not commit adultery, Thou shalt not steal, Thou shalt

their meekness, humility, and docility, are the temper, which of all others is most like that which is required of disciples of Christ.

15. And using that ceremony of imposition of hands, frequent among the Jews in all kind of benedictions, he bestowed his blessing upon them, and departed—

what is the condition required of me to make me capable of eternal bliss?

Thy calling me good without conceiving me to be God is not right. But for thy question of the way to eternal bliss this is soon answered: it is by obedience to God's commandments.

1 Jesus said, Those great precepts given by God to Moses, containing the heads of all duties both toward God and man, particularly those six of the second sort, containing the duty toward man.

not bear false witness,

19 Honour thy father and thy mother: and, — Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, — All these things have I up: what lack I yet?

21 Jesus said unto him, — If thou wilt be [b] perfect, go and sell that thou hast, (as now I command thee to sell and give to the poor and give to the poor, all that thou hast, and so to follow me as all my dis-

and thou shalt have

^m Thou shalt not design advantage to thyself by another man's loss, or desire any thing that is his, but consider his good as well as thine own; which is the sum of the last commandment.

ⁿ All these parts of duty I have sincerely observed all my life; what more is required of me?

^o If thou wilt ascend to that higher pitch to which I come to raise men, if thou wilt be a Christian, then must thou, upon contemplation of the reward that is laid up in heaven for all that sincerely obey me, be

contented to part with all the wealth of the world whensoever that is required of thee, either directly sell that thou hast, (as now I command thee to sell and give to the poor and give to the poor, all that thou hast, and so to follow me as all my dis-

ciples have done, though they had not so much to part with as thou hast) or by consequence, when thou canst not obey any particular precept without danger me.

22 But when the of being undone by it.

young man heard that saying, he went away sorrowful: for he had great posses-

22. When the young man heard Christ say this he was much grieved, because he had a very great estate, and therefore seeing he could not be a Christian at any cheaper rate, he forsook or departed from Christ, sions.

23 ¶ Then said Je- sus unto his disci- ples, Verily I say unto you, That ^pa rich man shall hardly enter into the king-

would not pay so dear for that perfection. ^p it is very difficult for a wealthy man to undertake that condition required of all by me that will be Christians, and come to bliss now under the gospel.

^q The rich man setteth his heart upon his riches, and trusting in them, Mark x. 24, must part with as

24 And again I say unto you, — It is easier for a [c] camel to go through the eye of a needle, than phant, &c., which is of the greatest bulk, must part for a rich man to enter into the king- dom of God.

^r The rich man setteth his heart upon his riches, and trusting in them, Mark x. 24, must part with as much of his humour before he can be capable of being a Christian, of performing the condition by me to go through the required to attain bliss, as that beast, camel or ele-

eye of a needle, than phant, &c., which is of the greatest bulk, must part

for a rich man to with, to be qualified to pass through the straitest

place.

25 When his dis- ciples heard it, they strait as a needle's eye, who then can undertake it? were exceedingly amazed, saying, who is there that according to this rule is qualified

^s Who then can be

saved? for salvation?

26 But Jesus be-

^t looked upon them, (as examples of the practical- held ^{them}, and said bleness of this doctrine, of forsaking, parting with all unto them, With men to follow him,) and tells them, to encourage them, this is impossible; but with God all things which are in themselves things are possible. so hard and so unreasonable for mere men to do, are yet

27 ¶ Then answer-

ed Peter and said unto him, Behold, we have forsaken all, and followed thee; very possible for God; and so this of contemning the world, working such a change on a worldly man's heart that he shall liberally bestow his wealth, and is a work that God

what shall we have doth ordinarily work in men's hearts, and enables therefore? them to do with ease.

28 And Jesus said unto them, Verily I say unto you, 'That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 'Ye that are now my disciples, and have by receiving the faith and baptism left all to follow me, shall, as soon as I come to my kingdom, be highly honoured and rewarded by me: or, You that have received me and followed me, and persevered constant to me, continued with me in my temptation, Luke xxii. 28, shall in the new age or state (taking its beginning from the resurrection and ascension of Christ) have a power in the church instated on you, as my successors, somewhat proportionable to that of the several rulers of the tribes among the Jews, (a token of which are the keys, after given to them, and promised, as here, ch. xvi. 19.) The power which my Father hath given me on earth shall, at my departure, be instated upon you, Luke xxii. 29.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an [c] hundredfold, and shall inherit ever-lasting life. 29. And whosoever shall for my sake part with any of the advantages and possessions of this life, whatsoever it is, he shall be so far from being a loser by it, that he shall in this very life be by that means abundantly more richly provided for; in the same proportion that he which in the harvest hath the most plentiful returns to his seed and painstaking, (ch. xiii. 8.)

30 But many that are first shall be last; and the last shall be first. 30. But though you have advantage of other men in being thus early in discipleship, yet it is very possible that some that come after you in time (as Paul may labour as fervently, deserve as much, and consequently be as richly rewarded as you. (Upon which follows the parable of ch. xx. 1.)

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

1. If you do not perfectly understand what was last said, (of the last shall be first, &c.,) then a resemblance of it (and in that of all God's dealing with men in the church) you may have in a man of an estate, managing it himself, by the manner of his dealing with his hired labourers; first, he went out as soon as it was light (answerable to Christ's calling and sending the twelve at the beginning of men's receiving the faith, ch. ix. 38, and ch. x. 1,) into the market-place, where day-labourers were wont to stand, expecting employment, to hire labourers for his vineyard.

2. And having agreed with a certain number for a set determinate wages of seven-pence halfpenny a day—

¹ at daybreak, *ἀνα ρ̄ητον*.

3 And he went out ^a about the third hour, and saw others standing idle in the marketplace.

4 And said unto them; Go ye also into the vineyard, and ^b whatsoever is right I will give you. And they went their way.

5 Again he went the vineyard, you shall be rewarded. out ^c about the sixth and ninth hour, and ^c about twelve at noon, and about three in the afternoon, and did—

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and ^d whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire,

^a about nine of the clock in the morning, and saw—

^b I will not bind myself to give you the wages of a whole day for this part of it, but according as you shall, for the time you are in, behave yourselves in

way.

6. And about five in the evening he went out again,

and found others looking for work; willing to be employed, but not entertained by any, and saith—

^d See ver. 4.

^e beginning first with those that came in latest, and from the last unto so ascending to them that came in first.

9 And when they came that *were hired* last upon their work, he gave them a whole day's about the eleventh hour, they received every man a penny. the vineyard.

10 But when they first came, they supposed that they should have received more; and they likewise received every in their expectation, and had no more than the sum man a penny.

10. But when they came which were hired first, and wrought from the morning all day, they thought that they should have more than they which had been less time in the vineyard, but they were mistaken for which they were hired.

11 And when they had received it, they murmured against the ^f goodman of the house,

² Or *found*, for the Gr. and Lat. MS. reads *έπειν*. ³ bailiff, or him that had the over-sight, *επιρρότης*. ⁴ master of the house, *οἰκοδεσπότης*.

12 Saying, These hast given them as much wages as we, which last have [a] wrought have laboured all day long.

but one hour, and thou hast made them equal unto us, 14. Be thou content with that which comes to thy share, according to agreement; this man that came last to work (it being not his fault that he came not sooner, but his not being sooner called, ver. 7, and he having laboured honestly and cheerfully ever since he came,) shall by me, who accept the will for the deed, be rewarded with the same reward that of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst thou hast.

not thou agree with me for a penny? 15. And sure thou hast no reason to complain.

14 Take *that* thine is, and go thy way: What reason is there that my bounty to others should be matter of envy and discontent to thee? or that I will give unto this thou shouldst be the judge, how I am to deal with last, even as unto thy brother? Many reasons there may be, which thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am [b] good? As they that have longer laboured; for a few acts of the will, if they be more intense and heroical, may

in equitable estimation countervalue the work of a far longer time; as the thief's confessing Christ when he was on the cross, when his apostles had forsaken him; and so Paul, called last, was in labour more abundant, and so ranked with the first; and so many that came in to Christ in the cool of the day, when persecution was over, might yet be as cordially intense and affectionate in his service as they that suffered for him; and so some that come to repentance more aged than others; and those that at Christ's preaching came in to Christianity, compared with those that had lived in the Jewish church all their time, see note [b].

16 So the last shall be first, and the first last: for ⁵ many be [c] called, but few chosen.

16. And thus that which was said before, ch. xix. 30, is evident, that some that come after you in time may prove as richly rewardable as you; for the known saying is very true, that they that have favours done them by God beyond others (as, to be first called, was a special favour to the disciples, of which no reason can be given but God's will) do not always exceed all others in labour and Christian diligence, (as the apostle St. Paul, called long after, and therefore by himself styled less than the least, and born out of due time, as called after Christ's being gone to heaven, yet did labour more abundantly than all the twelve,) nay some of them apostatize, and fall off from

⁵ the called are many, but the choice or elect few.

Christ, as Judas did ; and so of the whole nation of the Jews, it is clear that they were the men to whom God was first made known, and to whom Christ and

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem ; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

18 Behold, we go up to Jerusalem ;

and the Son of man shall be betrayed

^aunto the sanhedrim there, who though they have not power to put any man to death, yet shall pass that sentence against him, that he is guilty of death.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him : and the third—

20 Upon this mention of his resurrection, which they presumed to be the time of his taking all great-

20 ¶ Then came to ness upon him, the mother of James and John, being him the mother of Zebedee's children and with her sons, wor-

shipping him, and Keys, ch. v. §. 13,) to him, desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, 'Grant that my two sons may have the first places, among the tribes of the Jews, grant that my

these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.'

22 But Jesus answered and said, Ye

know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, 'Ye shall drink indeed of my cup, and be baptized with the baptism that

yourselves for that ?

' It is true indeed, the sufferings that befall me shall befall you also, afflictions and persecutions, wherein you may rejoice that you are made partakers with me; but for any privilege of honour or dignity above others, they to whom my Father hath designed shall have it; and I shall not go about to change his designation, or assign it to any others, upon any absolute unconditionate will or favour of mine, to gratify you or satisfy your importunity, but dispose of it according to those rules and conditions and qualifications, which my Father hath set down, and I from him have revealed to you.

^a delivered up, *ταπαθοθήσεται*.

I am baptized with :
but to sit on my
right hand, and on
my left, is not mine
to give, ⁷ but it shall
be given to them for
whom it is prepared
of my Father.

24 And when the
ten heard it, they
were moved with in-
dignation against the
two brethren.

25 But Jesus call-
ed them unto him,
and said, Ye know
that the princes of
the Gentiles exercise
dominion over them,
and they that are great exercise au-
thority upon them.

26 But it shall not
be so among you : must bring along with it offices of burden and hu-
but whosoever will
be great among you,
let him be your mi-
nister ;

27 And whosoever
will be chief among
you, let him be
your servant :

28 Even as the Son
of man came not to
be ministered unto,
but to minister, and
to give his life a ran-
som for many.

29 [d] And as they
departed from Jeri-
cho, a great multi-
tude followed him.

30 ¶ And, behold,
two blind men sitting
by the way side, when
they heard that Jesus
passed by, cried out,
saying, Have mercy
on us, O Lord, thou
son of David.

31 And the multi-
tude rebuked them,
because they should
hold their peace : but
they cried the more,
saying, Have mercy
on us, O Lord, thou
son of David.

^k those that were displeased with the ambition of
the other two, and said to them, It is true that the
rulers or kings of the nations are served and benefited
by their subjects, receive secular advantages by their
preeminences, (see note [a] on 1 Pet. v.) and the
emperors in like manner are over those kings.

26. But prelacy and preeminence among you
must bring along with it offices of burden and hu-
mility, and not be after the manner of Gentile
princes.

¹ must be the servant of all the rest, (for so the
governors of the church are to be.)

28. Even as Christ's kingdom here is not ad-
ministered in that way, which might bring in splen-
dour or profit to him, but in a way of charity, serving,
relieving, providing, and dying for his people, instead
of requiring such offices from them.

⁷ save to those for whom, ἀλλ' οἱς γροῦ.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose

**them*, and bring *them* * the foal of the ass, Mark xi. 2, and Luke xix. unto me.

3 And if any man 30, 31: see ch. xxvi. 8, and ch. xxvii. 44.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straight-

way he will send them.

4 All this was done, 4, 5. Thus Christ rode, not for any weariness, (having that it might be ful- gone formerly through all Palestine on foot, and this filled which was being now a small journey from mount Olivet to spoken by the pro- Jerusalem,) but thereby (by using this that belonged

5 Tell ye the daugh- to judges, *Speak, you that ride on white asses*) to ter of Sion, Behold, signify his approbation of those due acclamations thy King cometh which he knew would that day be given him, ver. 8, unto thee, meek, and as to the Messias, that so the prophecy Isaiah lxii. sitting upon an ass, 11, and Zach. ix. 9, might be accomplished, wherein of an ass. we read, that the King of the Jews, the Messias,

6 And the disciples should come riding upon an ass's foal, which though went, and did as it were a meek, was yet also a royal gesture or Jesus commanded them, ceremony.

7 And brought the ass, and the colt, and put on them their clothes, and they

b set him thereon.

b set him upon the foal: see ver. 2.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and straw-
ed them in the way.

9 And the multi- tudes that went before, and that followed, cried, saying, [a] Hosanna to the son of David: 'Blessed is he that cometh in the name of the Lord; Hosanna in the highest.'

10 And when he was come into Jerusalem, all the city was moved, saying,

Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the [b] tables of [c] the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, 'My house shall be called the house of

[d] those which returned money by exchange, and the—

The temple shall be set apart peculiarly to God's service, or employed only as a place of prayer; but your practice hath made it far otherwise; you have

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying,

15. And when they of the Jewish sanhedrim saw his miraculous cures, ver. 14, and the children's acclamations as to a king, or Messias, they were much troubled at it.

¹ Blessed in the name of the Lord be he that cometh, εὐλογημένος δὲ ἐρχόμενος ἐν δυνάμῃ
² Kophor. ³ money merchants. ³ stalls, καθέδρας.

Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; 'have ye never read, Out of the mouth of babes and sucklings thou hast [d] perfected

¹ do you not remember that prediction, Psalm viii.
2, that out of the mouth of babes, &c., that is, from the testimony of such weak and feeble creatures Christ's divinity and power should be proclaimed, and great matters should come from such weak and mean beginnings?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree ⁴ in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered a-way!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be

20. And the next morning, Mark xi. 20, passing by, the disciples saw it and wondered, saying, How wonderful is it that the fig tree upon those words of Christ should be withered and dead all of it thus instantly!

21. See Matt. xvii. 20.

22. But this you must set upon not in any confidence of yourselves, but in all humility of prayer to God; and whatsoever ye shall thus pray for, believing that I, according to my promise, will grant it to you, ye shall certainly receive from me: see Mark xi. 24.

⁴ at some distance from the way, ἐν τῆς διαδόσεω: see note on Mark ii. 6. tree withered presently! Πῶς παραχρῆμα ἔξηραθη.

⁵ How is the fig

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, 'By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it from [e] heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; 'we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, 'Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and that had two sons—

¶ Thou hast no authority from the sanhedrim to do what thou doest; from whence then hast thou it? or why dost thou teach and do what thou doest without it?

24. To this question Jesus thought fit to give answer by making this other question, which would retort and stop their mouths; as it appears it did, ver. 27.

25. Had John the Baptist commission from God to do what he did, or came he only of himself?

¶ we shall be in danger to be stoned by the multitude, Luke xx. 6.

'Then sure it is not needful for me to give you account of my commission or authority, when it is granted by you that a man may lawfully preach and baptize, and entertain disciples, as John did, without the approbation of the sanhedrim.

28. But is not this a strange thing, that you that undertake and pretend so much to be God's knowing and obedient servants should yet stand out the most obstinately of all others against his commands

and messengers sent from him, when the worst and meanest of men, the publicans and the multitude, forsake their former ways, repent and believe the gospel?

I will tell you a story, or parable: There was a man

the second, and that had two sons—

^cOr, other; for the Gr. and Lat. and most of the MSS. read ἐτίπη, not δευτέρη.

he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots ^x go into the kingdom of God before you.

32 For John came unto you ^y in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, wrought on by him, yet did not this work upon you when ye had seen it, neither repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain housholder, which planted a vineyard, and ^z hedged it round about, and digged ^m a wine-press in it, and built a tower, and let it out to husbandmen, require any more to be done to make it tenantable, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and ⁿ stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them

⁷ set a mound about it, and hewed a wine-press, φραγμὸν αὐτῷ περιέθηκε καὶ ἔρυξε ληνόν.

^x receive the gospel while ye reject it.

^y shewing you a way (preaching repentance as the only way) to rescue you and your whole nation from destruction, and ye despised his menaces; nay, and even the publicans and viciousest people were lieved him: and ye, wrought on by him, yet did not this work upon you when ye had seen it, neither.

^m a hollow trough wherein they tread grapes, and built a fair lodge for the vine-dresser to dwell in; and having furnished it so completely that no man could out to husbandmen, require any more to be done to make it tenantable, and went into a far country:

for the fruit of it were to pay him a set price, upon agreement, Cant. viii. 11; and having so done, himself took a journey a great way off:

34. And when the harvest time came, when they were to receive the fruit and pay the rent, he sent—

ⁿ at another they threw stones, though they killed him not.

^o a greater number of servants than those which he had sent at the first: and they—

bison, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, [¶] and let us seize on his inheritance.

39 And they caught him, and cast ^{him} out of the vineyard, and slew ^{him}.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out ^{his} vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: [f] this is the Lord's doing, and it is mar-

[¶] and then we may take possession of his inheritance as our own.

41. And the Pharisees expressed a great indignation against these false and bloody servants, affirming them worthy of utter destruction, that the lord might

provide him better officers, which should pay him his rent duly; though when Jesus, upon this answer of theirs, approved the reasonableness of it, and affirmed it should thus befall them indeed, Luke xx.

16, (by which they began to discern that he spake the parable against them,) they with indignation deprecate the sentence, Luke xx. 19.

4 Did you never observe a notable passage in the Psalmist, Psalm cxviii. 22, referring proverbially to some famous building, the temple or the like, (where shall render him the in one stone which the builders had laid aside as good for nothing proved at length to be very fit for the prime place in the building, the utmost corner stone) and by that psalmist applied to David, (whom the princes with Saul and the chief of Israel refused and persecuted, but after he became king,) and which yet farther prophetically belongs to Christ, (who being refused and rejected a long time by the chief priests and elders, and the sanhedrim of the Jews, and by them put to death, was to rise again, and become a glorious head of his church)?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to such as shall practise those things which and given to a nation bringing forth the fruits thereof.

44 He that on occasion of Christ shall by any thing that befalls him be discouraged, or fall into unbelief, this shall be a great wounding of his soul, a great sin thus to fall off in time of tribulation; but he that not out of weakness, but of contumacy, shall soever it shall fall, resist and provoke his wrath and judgments, and so it will ¹⁰ [g] grind him to powder.

45 And when the him, it shall come down most heavily, and dash him chief priests and into a thousand pieces.

⁸ This whole verse is left out in the Gr. and Lat. MS. ⁹ bruised, or shrewdly shaken, συνθλασθεται. ¹⁰ dash him to pieces.

Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, ^athey feared the multitude, because they took him for a prophet, that is, one that had liberty of speech, and was not to be restrained, or apprehended, nor disparaged by them, ver. 26.

CHAP. XXII.

AND Jesus ^aanswered and spake in parables, saying, ^acontinued his discourse, ch. xxi. 44, and went on parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a ¹[a] marriage for his son,

2. It hath and shall be the fate of the gospel now preached to men, and first to the Jews, to meet with such reception as a king is by parable supposed to meet with, who at the marriage of his son made an

3 And sent forth entertainment.

his servants ^bto call them that were bidden to the ²wedding: ^bto call upon the appointed guests for whom the feast was provided, and to bring them in.

and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the ³marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

5. But of the whole number of those that were invited, none came; some preferring their other affairs in the world before coming to a feast, took no great heed to the invitation, but sent back their desires to be excused, Luke xiv. 18.

6 And the remnant took his servants, and entreated ^cthem spitefully, and slew them.

6. Others, most barbarously treating the servants that were sent on no other message to them but this of inviting them to a feast, killed them reproachfully which came thus to oblige them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

^c The feast is prepared, and in it your duty is performed, but those which were the prime guests first invited to it have behaved themselves most unthank-

8 Then saith he to his servants, ^cThe ^dwedding is ready, fully and unworthily, there is no reason they should

¹ marriage feast. ² feast, γαμούς. ³ feast. ⁴ marriage feast.

but they which were bidden were not to whom the gospel was first to be preached, Acts worthy.

9 Go ye therefore iii. 26).

into the highways, ^d places where divers ways meet, where in all and as many as ye reason the greatest company was to be met with, shall find, bid to the (that is, unto the Gentile heathen people of the marriage.

10 So those servants went out into the world,) and all that you can meet with there, be they highways, and the feast (preach the gospel to them).

gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see with guests, the gospel received by the Gentiles, then there a man which had not on a wedding garment: if any man that continues in his sins, his heathen

12 And he saith unto him, Friend, how camest thou in hither not having a reasonableness of this, and he shall never be able to plead any excuse in this matter, but fall under the terrible sentence of Christ as a judge, and be delivered less.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the [b] Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for him; and they came and asked him flatteringly, but any man: for thou insidiously, saying, We know that without all fear

^a festival garment, ἔσθυμα γάμου: see note [a]. ^b the called are many, but the elect few. ^c εὐαγγελισθεῖσιν.

regardest not the of men, or partiality, thou wilt tell us truly what is person of men.

17 Tell us therefore our duty toward God. Tell us—

18 What thinkst thou? Is it lawful to give to God? What is lawful by God's law in thy opinion?

19 Is it lawful to give tribute unto Cæsar, or not?

20 But Jesus perceived their wickedness, and said, Why endeavour ye to ensnare me under pretence of reverencing

21 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? the money or coin in which ye are wont to pay the tax; and they brought him a coin that was half a shekel.

22 Shew me the Alexandrian but a whole Attic drachm, and so tribute money. And the fourth part of the shekel of the sanctuary, or half they brought unto the ordinary shekel. See note [e] on ch. xvii.

23 And he saith unto them, Whose image and superscription is this? The inscription of this coin is Cæsar Augustus, such a year after the taking of Judæa; this being a record of the conquest of the Romans over this nation, and the right by them acquired by the deditio[n] of Hyrcanus, (see note [b]) and an expression of the years since that taking, about ninety years (for so long ago did Pompey subdue and take Jerusalem); shew that now it is unlawful to seek change, after so

24 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; the current coin, supposes Cæsar, whose signature it hath, to be your lawful prince, to whom therefore the things that are God's.

25 When they had heard these words, they marvelled, and stating of your question, whose image and signature left him, and went it hath on it.

26 The same day came to him the Sadducees, which say that they that acknowledge Cæsar's supremacy over the resurrection, and asked that is due to him as supreme, there being nothing him,

27 Saying, Master, derogatory to God in so doing. But the law of God Moses said, If a man requiring that every one should have that which die, having no children, his brother shall marry his wife, and raise up seed as acts of piety are due to God.

28 Now there were seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his

29 future estate after this life, and asked— I do the part of the next of kin to his wife, and the children which he begetteth of her shall be accounted his dead brother's children or seed.

26 Likewise the second also, and the third, unto the seventh.

26 Until all the seven were married, and dead without children.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them,

"Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the [d] resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?

"God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God

" This error of yours, in believing no resurrection, proceeds from your not considering the several places of scripture, nor the power of God in ordering the life to come in another manner than is used in this.

30 As for your argument against it, it is soon answered, by telling you, that in that other world those that are there live not like husbands and wives, but are in that respect no otherwise than the pure, spiritual angels of God, which have no bodies about them; all such relations which are here among men are swallowed up in that other world.

31. But to make it evident to you by that part of scripture which hath authority among you Sadducees,

of that is, by the law, by you acknowledged for the word of God, that there is another life, it is there, you know, thus written: I am—

" which being spoken after their decease, was an evidence that there is another life after this, which they that are dead to this have their parts in, or otherwise how could God be said not only to have been, but still to be their God after their death?

35 Then on design to ensnare him in his answer, or to hear what he would say, and saying—

36 Master, which with all thy will and affections and understanding, Mark xii. 32.

and with all thy soul,
and with all thy
mind.

38 This is the first
and [e] great com-
mandment.

39 And the second is like unto it, 'Thou shalt love thy neighbour as thyself.'

40 ⁸ On these two commandments whatsoever thou desirest to receive from God himself. ⁹ [f] hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, 'What think ye of Christ? whose son is he?' They say unto him,

The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou ^x on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

⁴ Thou shalt think thy neighbour as worthy to enjoy what belongs to him as thou thinkest thyself, and allow thy neighbour whatsoever thou expectest from him either by way of justice or charity, nay, whatsoever thou desirest to receive from God himself.

⁹ [f] precepts.

41. The Pharisees being by this occasion drawn together about him, ver. 34, before they went away again from him, Jesus asked—

^t What is your opinion of the Messias? whose son, or of whose progeny do you find in the scriptures that he shall be? They say—

The son of David.

^u writing by inspiration, prophetically,

^x next unto me, till I subdue all thine enemies under thee.

46. This question posed them all, and quite put them out of their course (to which formerly they had received some discouragement, ver. 22, 33,) of asking him questions, to take advantage from him, ver. 15, 35.

CHAP. XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, 'The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their

1. Then Jesus having quit himself from the Pharisees and Sadducees, spake to the multitude—

^a The scribes and Pharisees, &c., those that are of the sanhedrim, are by you to be looked on as your lawful rulers, that have authority over you, succeeding Moses and the seventy elders, Num. xi. 16.

3. And therefore do ye live in obedience to all their lawful commands, in all regular subjection and obedience. But let not their actions be your exam-

^b In, *dv.* ^c conspire. ^d the Christ, τοῦ Χριστοῦ.

works: for they say, ples, for they live not according to their own prescriptions and do not.

4 For they bind
[a] heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their [b] phylacteries, and enlarge the ¹ [c] borders of their garments,

4. For many severe ordinances they impose on others over and above what the law exacts, but will not themselves be persuaded to take the least pains to do those things which by the clear law of God are most necessary.

5. All that they exercise themselves in most industriously are the performances which will bring them in most of praise. The law, which they were commanded, Deut. vi. 8, to bind upon their hands, &c., that is, to lay it near their hearts, to practise it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wrists, &c., counting them as a kind of charms, and make them as large as they can, to be seen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to wear, Num. xv. 38, Deut. xxii. 12, to remember them of the law, and as a peculiar fashion to discriminate them from other men, they either for an ostentation of piety which those were to remember them of, or to express the greater strictness in separating from all others, wear these fringes very large; and so, whether for observances invented and prescribed by themselves only, or for those which the law prescribes, all their care is to be praised of men.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

6. They love to have the first place, if it be but at an ordinary meal; and in the consistories they are ambitious of the headships, and when they teach in the synagogues, or are there to hear others teach, and, as the manner was, sit in chairs while they do so, they are ambitious of getting the uppermost chairs,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7. And to receive the civilities and adorations and commendations of men above all others, as the greatest doctors and leaders of others; which is an evidence of their temper, what it is that they principally design in all their religious performances.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

8. But do not ye contend thus for superiorities, for precedence one above another, for you are all fellow-servants by being fellow-Christians.

9 And call no man your [d] father upon the earth: for one is your Father, which is in heaven.

9. And give not up your faith absolutely to be swayed and ruled by any man, as children are to be swayed wholly by their parents' bare will, and as these men, Pharisees, &c., have their admirers and followers in religion, whereas indeed God your Father

¹ fringes. ² meals, *servi*vois.

in heaven is only he to whose doctrine and precepts ye owe this absolute faith and obedience.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one [e] proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall [f] swear

by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is ³a debtor!

10. And do not ye pretend to be leaders or teachers, but all fellow-disciples that receive the faith from me, and so communicate it to others.

11. As for any precedence or superiority, which greatest among you shall hereafter be instituted in the church, ye are not to look upon that but as an office of burden and duty, of watching and waiting on them over whom ye are placed.

12. And indeed for this, this ought to be the rule, that whosoever is ambitious of dignity in Christ's church ought never to be admitted to it, but he that shall think himself unworthy of it is fittest to be advanced to it.

13. ¶ ye keep the multitude from embracing the gospel or doctrine of Christ, to which they are generally inclined; ye suppress the meaning of the scriptures which belong to the Messias; and not only reject Christ yourselves, but prohibit others from believing on him, which, were it not for fear of you, would willingly embrace him.

14. for instead of shewing mercy and charity to them that are left destitute, ye, on the other side, are greedy and rapacious, grind the face of the poor, and devour the remainder of their substance whom ye ought in reason to relieve; and that ye may do these acts of uncharitableness more securely, ye pretend to great piety, and for a colour or fair show, (that you may be the more trusted, and so have opportunities to do it the better,) use to make long prayers: but for this, for your making piety a colour and guise, under which to practise the greater sins, ye shall receive—

15. to get one Gentile to your religion, and when he is so, by teaching him the worser part of your doctrine, that which fortifies him against the receiving of Christ, and by pressing him to that legal strictness, (which is commanded you as Jews, but belongs not to him,) you put him into a far worse and more dangerous estate, and make him more vehemently to oppose the gospel than yourselves or your own children, natural Jews.

16. Woe unto you which take upon you to be the leaders of the blind, Rom. ii. 19, and are blind yourselves, saying, If a man swear by the temple he is not obliged by that oath, but he that swears by the gold

³ obliged, διδούσι.

¹⁷ Ye fools and of the temple, in any promissory oath, he renders blind: for whether is himself a debtor; in any assertory, he is guilty of greater, the gold, or the temple that sanctifieth the gold?

¹⁷ What a sottish senseless folly is this, which

¹⁸ And, Whosoever shall swear by the gold of the temple, which receives all the sacredness it hath above other gold merely from being the gold of the temple, cannot be more sacred than the gift that is upon it, temple itself, nor consequently the oath by the gold obliging, when an oath by the temple itself is not.

¹⁹ Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

²⁰ Whosoever shall swear by the altar, sweareth by it, and by all things thereon.

²¹ And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth therein.

²² And he that shall swear by heaven, yet is pleased to own the temple as his place of residence or dwelling upon earth.

²³ Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other un-

by God, who although he have his throne in heaven, yet is pleased to own the temple as his place

²⁴ in matter of paying tithes you are as exact as any

throne of God, and the strictest lawyer would require of you, descending to the tithing of herbs, of which there was doubt and

dispute whether they ought to be paid or no; but for the great moral duties, both of the second and even the first table, just dealing, and works of mercy towards men, and the great duty, (even of the law,) faith in God, you are far from the practice of these, which being the most considerable weighty duties, ought

²⁵ to be walked in, to be made your work and care; and the other, though not to be left undone, yet counted inferior to those.

^b are very scrupulous in small, and very adventu-

rous in the greatest matters.

²⁶ ye are all for washing of outsides, as of your ves-

²⁴ Yе blind guides, which strain at a gnat, and swallow a camel.

sels to eat and drink in, so also of your hands and

whole bodies, and in the mean while leave your

souls full of all abominable impurities, such as, Gen.

²⁵ Woe unto you, vi. 11, are expressed by corrupt and full of violence; which is as if you should make clean only the outside of a cup or platter, and leave the inside, where the drink and meat is put, full of all kind of filth: see and of the platter, Luke xi. 39.

^a obliged.

but within they are full of extortion and excess. 26. Thou hypocrite, that art so like a blind man as to wash one part only, and then think all is clean, see to the cleansing thy heart, which is as it were the

risee, cleanse first inside of the vessel, and that is the true way of that which is within cleansing the outside, the actions also; at least let the the cup and platter, first care be taken for the inside, and the outward that the outside of cleanliness will have its place, and praise will be to them may be clean also.

27 Woe unto you, ye are fain to be whited over that they may be discerned scribes and Pharisees, hypocrites! for to be such, and so avoided, being otherwise grown ye are like unto [A] whitened sepulchres, which indeed appear beautiful outward, but are within, like real sepulchres, ye are full of all pollution.

28 Even so are ye the fairest in outward guise in full of dead men's bones, and of all uncleanness. 28. Even so are ye the fairest in outward guise in full of dead men's bones, and show, but in your hearts, designs, and actions that flow from thence, the most noisome and polluted

righteous unto men, pretend, the most greedy and ravenous oppressors, but within ye are full of hypocrisy and iniquity. 1 you do honour unto the prophets slain by your forefathers.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish this you do, that men, seeing this indignation of yours against your fathers' bloodiness, may believe all righteous, wicked whom you persecute.

30 And say, If we had been in the days of our fathers, we are the children of those bloody men, and consequently that if you go on in their sins, it is most just that all the vengeance due to them should with in the blood of the vantage fall on you; and now are ye going on in prophets.

31 Wherefore ye are the children of those bloody men, and consequently that ye are the children of now as bloodily disposed as any of them, and as ready to perfect that work of cruelty begun by them, and the prophets.

32 Fill ye up then so bring all that blood on you: see Luke xi. 47. the measure of your fathers.

33. And being of such a serpentine viperous race, and filling up the measure of your fathers' sins, in generation of vipers, ye going on still in their bloody course, ver. 37, how is how can ye escape it possible for you to escape that final destruction the damnation of which attends all this guilt, and those torments of hell?

hell consequent to it?

⁵ violence and incontinence, ἀρωγῆς καὶ ἀκρασίας; see note [h] on 1 Cor. v. ⁶ the inside of, τὸ εντός τοῦ. ⁷ that, θτι. ⁸ And do ye fill up, καὶ ὑμεῖς πληρώσατε, or, And ye have filled up; for the Gr. and Lat. MS. reads, ἐπληρώσατε, impletis.

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

¶ I tell you plainly that I am that God that send to you prophets, and others learned in your religion, which receiving the faith, ch. xiii. 52, shall preach it to you. And I now foretell you, that, contending that they are no prophets, &c., some of them ye shall kill in zeal and fury; others ye shall press the Romans to crucify (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not prophets); others ye shall scourge in your public judicatures, though ye do not put, or cause them to be put, to death. And the issue of it will be,

35 That upon you may come all the and all other bloody men that have been before you, righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of [i] Zacharias son of Barachias, whom ye slew between the temple and the [k] altar.

36 Verily I say unto you, All these things shall come upon this [l] generation.

37 O Jerusalem, thou that killest the prophets, that destruction upon you.

and stonest them which are sent unto thee, how often given you to bring you to repentance, to persuade would I have gathered thy children to presence, even as a hen gathereth her chickens under her wings, and ye would

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me ¹⁰[m] henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord.

35, 36. That not reforming the sins of your fathers (the foulness of whose crimes ought to have warned you from the like guilts, though they were not all your lineal progenitors, as Cain,) but still continuing and going on in them, and filling up the measure of their sins, you shall now in this age have all that destruction come upon you which hath been merited by the shedding of those just men's blood, (a grievous and, in scripture style, a crying sin, that is said to have called to God for the avenging of it): such was Abel, whose blood was said to cry, and such Zacharias the son of Baruch, who is like to be slain in this generation, between the porch of the temple and altar

37. Behold, your desolation of temple, and city, and whole nation is irreversibly at hand.

38. And after I am once gone from you, ye shall see me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you shall be forced to confess me; and those

39. that will not confess me now, would then be most glad (if it would be accepted) to use that acclamation which the children did, when ye were displeased with them, ch. xxi. 9, to obtain any mercy from me.

¹ a bird her young ones, *δρῦς τὰ νεοστα*. ¹⁰ after a while, till you would say. ¹¹ Blessed in the name of the Lord be he that cometh: see ch. xxii. 9.

CHAP. XXIV.

AND Jesus went out, and departed from the temple : and his disciples came to him for to shew him ^athe buildings of the temple.

² And Jesus said unto them, ^bSee ye not all these things? verily I say unto you, There shall not be left here ^[a]one stone upon another, that shall not be ¹thrown down.

³ ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, ^cwhen shall these things be? and what shall be the sign of thy ^[b]coming, and of the ^[c]end of the world?

⁴ And Jesus an- swered and said un-

to them, Take heed that no man deceive you.

⁵ For many shall come in my name, saying, I am Christ; and shall deceive

see that ye be not troubled: for all

^{these things} must come to pass, but the ^[d]end is not yet.

⁷ For ^[e] nation shall rise against na-

^a the magnificent structures which Herod had built there.

^b Of all this stately fabric of the temple, which ye see, there shall within a while remain no one part undemolished, but all ploughed up from the very foundation.

^c when this destruction of city and nation and temple (the two former threatened under the phrase of *all these things coming to pass*, ch. xxiii. 36, the latter, of *not one stone upon another of the buildings of the temple*, ver. 2.) shall fall out; and what signs shall there be beforehand of this thy coming in judgment, and of the destruction of the Jewish state?

⁴ To this double question, (concerning the time and the signs of this approaching destruction,) and first to the last part of it, what forerunners there should be of this destruction upon the Jews, Jesus gave answer thus, by saying unto them—

⁵ One sign or forerunner is this; There shall arise among you many false Christs, Jews taking upon them to be the Messias expected, and accordingly calling the people to come after them as assertors and vindicators of the liberties of the Jews (see note ^[d]),

and each of them shall have many followers associating themselves to them.

⁶ And a second sign is great rumours and dis- courses of wars, which will be apt to fright and discourage you; but these will be panic terrors, pre- cursory only to that great and sad ruin that shall follow, but not yet.

⁷ For there shall be a third change, yet farther preparatory to it, great broils and civil wars and commotions among yourselves, (see ver. 9, and note ^[d] on Luke xxi.) famines and pestilences, &c. thorough all Judæa.

¹ plucked asunder, καταλυθήσεται.

² conclusion of the age ?

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be killed: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the [f] abomination of desolation, spoken by Daniel the prophet, stand in the holy place, (whoever readeth, let him understand:)

8. These are the signs of the approach of those sad pangs, (which shall bring forth deliverance to my disciples that adhere fast to me, but utter destruction to the obdurate Jews,) yet only of the approach, for there are other forerunners still behind.

9. For first it shall fall heavy on you disciples; the orthodox Christians shall be every where delivered up by the unbelieving Jews to imprisonment and death itself, and be hated and persecuted by them in all quarters of Judea, and wherever else they are dispersed: see note [e].

10. And then many Christians shall by their sufferings be discouraged from following me any longer, and to secure themselves shall betray other their fellow Christians, and deal maliciously against them.

11. And this shall be an opportunity for another sort of false teachers to arise, (see note [d], and 2 Thess. ii. 3, and note [a] on 1 John ii.) the Gnostics; followers of Simon Magus, who by two affectives, first, promise of immunity from the present persecutions, then, by allowing carnal liberties, shall corrupt and inveigle many Christian professors.

12. And by reason of the extreme sharpness of the persecutions great multitudes shall fall off from Christianity to that sect of the Gnostics who profess not to have so much love or zeal to Christ as to acknowledge or confess him in time of persecution. See note on Luke ii. 6.

13. But the event shall prove this prudential compliance of theirs and denying of their persecuted profession to be the greatest folly in the world, this very design of avoiding dangers shall engulf them into them, and (as for salvation hereafter, so) for security, sure the way surest to attain to both is the constant adhering to Christ without wavering: see note [h] on ch. x. and ver. 39.

14. And after this there shall be but one prognostic more, viz., that the disciples shall depart and preach the gospel to them that are more likely to receive it. After the Jews' rejecting the gospel it shall be removed from them and preached to the Gentiles, and then speedily shall this destruction come. See 2 Thess. ii. 3.

15. And therefore to proceed from the signs to the thing itself, from the forerunners to this actual sad coming of mine in vengeance upon the crucifiers, observe what I now say unto you: As soon as ever ye

³ throes, or pangs of travail, &c.
I

see the Roman army, which will make such an horrid vastation, that you may resolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but secondarily also to

16 Then let them which be in Judea [g] flee into the mountains : 16—19. Then is the season for every one that is in any part of the region of Judea to get out of it, say, and remember how pertinent it is to this purpose, though spoken also of another),

17 Let him which is on the [k] house-top not come down to take any thing out of his house : 16—19. Then is the season for every one that is in any part of the region of Judea to get out of it, (as hastily as Lot was by the angel warned to get out which is in the field of Sodom, Gen. xix. 17.) and to fly to the mount-ainous parts beyond Judea, or else he must expect his clothes to be destroyed in it. For this will be a very sudden

18 Neither let him return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days ! 20. This will be a sad condition indeed if it chance to fall out in the time of winter, when long and hasty journeys are most miserable ; or if on a sabbatic year, not in the winter, a time of the greatest scarcity, (for though there was neither on the ⁴sab-

bath day : a promise in the law, on their obedience, that the rest of the seventh year should bring no scarcity upon them, but that the year before should be blest with a double plenty, yet now that their disobediences had ripened them for their utter ruin the continuance of this miraculous mercy was not to be expected,) for in such a year it is to be expected that those by whom ye pass will have no more than they use for their own necessities, nothing to spare for you, (at least to provide for such multitudes flying all at once,) who yet must not stay to carry any thing with you, ver. 17. And yet these difficulties, whatsoever they are or can be, you must venture on, rather than stay in Jerusalem or thereabouts.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever

22 And except those days should be shortened, ⁵there should [i] no flesh be saved : but for the [k] elect's sake those days shall be shortened.

21. For on them that are left in Jerusalem shall fall a more miserable siege, and other consequent pressures, than ever was or shall be heard or read of in the world.

22. Such as if it should continue long it would destroy every Jew that is in the land, and in all other places also. But that the prophecies might be fulfilled which foretold that a remnant should survive this destruction, the time of this heavy distress shall not be long, but the city being besieged and taken, the armies of the Romans shall be gone, and the

⁴ sabbath, σαββάτῳ.

⁵ no flesh should escape.

banished Jew Christians, those that fled from the siege, ver. 16, return quietly to their home again.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

23. Then in the time of that distress and flight if any shall persuade you that here is he that shall deliver you, (that is, the Messias, that shall free you from this distress,) if any shall put you in any hope of any deliverer, see that you do not heed or follow after any such.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

24. For at this third season a third sort of false Christs shall arise, (see note [d]) assuming to be sent by God to deliver you, and false prophets there shall be to persuade you to betake yourselves to these false Christs, and these betwixt them shall pretend working of miracles, and giving you signs to draw you after them, and (coming in a nick of time so advantageous for that turn, when your danger appears to you so great and formidable, and so promise of deliverance so welcome) they will be likely to draw many after them, even the most sincere persevering Christians, if it were possible for any deceit to work upon them.

25 Behold, I have told you before.

25. Therefore let this premonition of mine fore-arm and secure you against this danger.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the ⁷[I] secret chambers; believe it not.

26. When therefore the news shall come that there is in the wilderness an eminent person, which will fight your battles, deliver you from the Roman yoke—such was Simon, who had gathered an army of forty thousand, and was in the desert country of Judæa—be sure you go not forth after him, give no ear to such rumours; or if they shall tell you that there is in such a frontier town, or place of defence, or in such a stronghold within the city of Jerusalem, (for there John with his zealots fortified himself,) this deliverer, or Messias, or leader for you; depend not on any such relief, nor forslow your flight, ver. 17, upon confidence that he shall do any thing for you.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

27. All such deceits may prove ruinous to you; for come so as that it cannot be avoided; but it shall at the same time fall upon several parts of the land, or in a moment, like lightning, fly from one corner to another; this day a great slaughter of Jews in this place, to morrow in another a great way off.

28 For wheresoever the carcase is, there into any place of appearing safety, for wheresoever will the ^[m] eagles be gathered together.

28. And there is no preventing of it by getting ensign is the eagle, and who will have a sagacity to

¹ the Christ, δ Χριστός. ² storehouses, cellars, places of strength, magazines, fortifications, &c.

29 ¶ Immediately find out Jews, as the eagle, Job xxxix. 30, hath to after the tribulation smell out carcases) find them out, and slaughter of those days shall them. the sun be darkened,

and the moon shall 29. This distress shall make short work with this not give her light, nation; for immediately upon this which I have now and the stars shall foretold you, the temple, the city of Jerusalem, and fall from heaven, and the rest of the cities of Judæa, and that whole people [n] the powers of the heavens shall be shrewdly shaken, all the whole government, civil and ecclesiastical, shall be destroyed.

30 And then shall 30. And this shall appear to be a signal punishment appear the [o] sign of the Son of man upon the Jews, and they shall with sorrow (though in heaven: and then too late) take notice of it as a notable act of revenge of shall all the tribes of the crucified Christ upon those that were thus guilty the ⁸earth mourn, of his death: (see premonition to the Revelation.) and they shall see 31. And he shall, as with an herald and a loud coming in the clouds sounding trumpet, gather together all the persevering of heaven with power believers, that remnant whom he purposed to pre-and great glory. serve from this destruction, wheresoever they are in

31 And he shall send his angels with any part of Judæa, (see Rev. vii. 12,) and rescue a great sound of a trumpet, and they them from this common calamity: see ver. 40, 41, and Rev. vii. 3, 4, &c.

shall gather together 32. Now as by the sight of a fig tree, the softness his elect from the branch and budding out of leaves, ye know four winds, from one end of heaven to the other. and discern that the winter is now past, and the summer is nigh approaching;

32 Now learn a 33. So in like manner resolve ye that these are most parable of the fig tree; When his branch ¹⁰ is yet tender, and putteth forth leaves, ye know that summer is nigh: certain and infallible signs, by which, when you see them, you may conclude that this coming of the Son of man, for the destruction of the Jews and your rescue and deliverance, is near at hand.

33 So likewise ye, of some that are now alive shall all that hath been when ye shall see all these things, know that ¹¹ it is near, even said in this chapter be certainly fulfilled: (see note [7] on ch. xxiii., and note [c] on Luke xviii. 7.) at the doors.

34 Verily I say unto you, This generation that I have now delivered shall prove otherwise. nation shall not pass, till all these things be fulfilled.

35 Heaven and earth ¹⁰) none but God the Father knows that, (see note shall pass away, but [b] on Mark xiii.) and that must oblige you to vigilant, my words shall not pass away. and may sustain you in your trials, (when you pass away.

36 ¶ But of that begin to faint by reason of persecutions from the day and hour known- Jews, ver. 12, which this is to set a period to,) by

⁸ land, τῆς γῆς. ⁹ Between this and the 32d ver. the Gr. and Lat. MS. inserts these words: Αρχομένων δὲ τοτενα γνέσθαι ἀναβλέψατε, &c., as it is in Luke xxi. 28, *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

¹⁰ is now become soft, and leaves sprout forth, ηθη γένηται ἄπαλδς, καὶ τὰ φύλλα ἐκφύγουσι.

¹¹ he is near, ἔγγυος εστι.

eth no man, no, not remembering that how far off soever your deliverance seems to be, it may and will come in a moment but my Father only. unexpectedly.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be ¹² taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But ¹³ know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

37. But this judgment on the Jews shall be like that on the old world in respect of the unexpectedness of it: see Luke xvii. 20.

38, 39. For as in the age before the deluge the judgment had been preached sixscore years together, and at last Noah, by building of an ark, did visibly forewarn them of the flood approaching, yet the people went on secure and unmoved in their course, knew not so much as of his embarking till the very minute that the flood surprised them, and destroyed every person but Noah's family, that made use of the means prescribed them by God; so shall it be in this approaching destruction on this nation.

40, 41. Then shall there be many acts of God's providence discerned in rescuing one from that calamity wherein another is destroyed, especially that of departing out of Judæa, ver. 16, which the believers generally did at Gallus's raising the siege, (see note [g]) the rest staying behind, and so being destroyed. Two persons in the same field together shall be thus discriminated in their fate; two women grinding together, or turning of a handmill, one of them shall stay, and be destroyed, and the other that was in the same place and danger with her shall, as by the angel that hurried Lot out of Sodom, or otherwise by some invisible disposition of that Providence which waits on his faithful servants, be rescued from that destruction, ver. 31.

42. This judgment then being so near, and yet so uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of those to whom those strange deliverances are promised, that is, a faithful, constant, obedient servant of Christ's, not tempted from his service by any terrors: see ver. 13.

43. For certainly any man that were thus forewarned of a thief that would break into his house at such a time is mad if he do not provide a guard to secure it against that time.

44. And then by the same reason, when the time is so uncertain, and the being ready at that time so necessary, you are obliged to be alway on your guard, expecting every hour.

¹² apprehended, and the other dismissed, παραλαμβάνεται, καὶ δὲ ἀφέται.

¹³ this you do know, οὐκέποι γνωσκετε.

45 Who then is a faithful and wise God in any office of trust or stewardship, especially servant, whom his lord hath made ruler in that of getting believers to Christ, and shall discover his household, charge that trust faithfully and discreetly, do that to give them meat which is his duty in times of trial and persecution, in due season?

ver. 11, 12,

46. Whosoever of you then shall be intrusted by his Master lord when he cometh to visit, he continue to be thus employed, and shall find so doing.

47. Blessed is that servant, whom his lord when he cometh to visit, he continue to be thus employed, and shall find so doing.

48. Verily I say unto you, That he shall make him ruler over all his goods.

49. His Lord, shall enlarge his trust, and make him steward of all, and not only of his household; either in his heart, My lord delayeth his coming;

50. If that servant shall prove dishonest, and say or think that Christ means not to come and visit as he to smite his fellow-servants, and to eat and drink with the brethren, (as the Gnostics did with the Jews against drunken;

51. And shall begin to think that Christ means not to come and visit as he to smite his fellow-servants, and to eat and drink with the brethren, (as the Gnostics did with the Jews against drunken;

52. The lord of the Christians,) and indulge himself presumptuously that servant shall to licentious living, (see 2 Peter iii. 3, and Jude 18,) come in a day when he looketh not for it is least looked for, when he is in the worst posture him, and in an hour that he is not aware to be surprised,

53. And shall deal with him as a false debtor or

54. And shall [p] cut deceitful steward, hew him asunder, and assign him him asunder, and the same lot which befalls the unbelieving Jews,

55. appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Luke xii. 46, bring the same destruction on the

56. crites: there shall be an irreversible and a most miserable destruction.

CHAP. XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the abroad for night-lights,) and went out to fetch a bridegroom. At that point of time last spoken of, the heavy visitation on this people, the condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lamps, (then in use, and fit to carry

2. And five of them were wise, and five were foolish. See note [e] on ch. ix., and Rev. xviii. 23.

3. They that were dent. prudent, provident, and the other five improvi-

foolish took their lamps, and took no oil with them: b took with them their lamps, and oil in them, sufficient to maintain them at present, but had no provision or store for the future.

4. But the wise took oil in their vessels with their lamps. a provision of oil in vessels which they had for that purpose, to replenish their lamps, when the oil which was in was spent.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was ^a a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, ^b and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the ^c marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, ^d I know you not.

13 Watch therefore, for ye know neither the day nor the hour ^e wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called ^f his own servants, and delivered unto them his goods.

15 And unto one

^d a great noise, hurry, and proclamation made—

^e and went to trim their lamps, and fit them for their march; but when they went to do so, some of them had oil, and others had spent it all.

^f for ours is all spent, and so our lamps are gone out.

9. And the wise answered them, that they had reason to fear that, if they should be so kind, they should deprive themselves, and not have sufficient for both.

^g place of nuptial entertainment, and—

^h Here is now no entertainment for such as you, who have by your sloth and improvidence betrayed yourselves.

13. See ch. xxiv. 36.

ⁱ his domestic officers in their several places, stewards, husbandmen, &c.

¹ These words to the end of the verse are omitted both in the Gr. and Lat. and in the King's MS.

he gave five talents,
to another two, and
to another one; to
every man ¹ accord-
ing to his several
ability; and straight-
way took his jour-
ney.

16 Then he that
had received the
five talents went and
traded with the same,
and ²made *them* o-
ther five talents.

17 And likewise he
that *had received* two,
he also gained other
two.

18 But he that had
received one went
and digged in the
earth, and hid his
lord's money.

19 After a long time
the lord of those ser-
vants cometh, and
reckoneth with them.

20 And so he that
had received five
talents came and
brought other five
talents, saying, Lord,
thou deliveredst unto
me five talents: be-
hold, I have gained
beside them five ta-
lents more.

21 His lord said
unto him, Well done,
thou good and faith-
ful servant: thou
hast been faithful
³over a few things,

⁴in trafficking with these lower meaner things,
(see Luke xix. 17, and xvi. 10,) thou shalt be highly
dignified, Luke xix. 17, as one of them that thy lord
hath joy of, or that he delighteth to honour, Esth.

22 He also that vi. 6.

had received two ta-
lents came and said,
Lord, thou deliver-
edst unto me two
talents: behold, I
have gained two o-
ther talents beside
them.

23 His lord said

² Or, *gained other, &c.*, for the Gr. and Lat. and the King's MS. reads ἀκριβοτερον.

unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is thine*.

26 His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sow'd not, and gather where I have not strawed:*

27 Thou oughtest therefore to have put my money to the 'exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and ³he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weep-

² I had had experience of thy severity in requiring increase from thy servants far above that which thou intrustest to them, and I, for fear of losing my talent, and provoking thy displeasure thereby, thought it best to dig a hole in the earth, and there lay it up safe; and accordingly there is thy talent safe again, though without any increase of it.

⁴ thy words acknowledge thee to have had actually in thy thoughts that I, that was one that dealt in merchandise and making of gain, would expect profit of that which I committed to thee: thou—

⁵ money-merchants, (see note [b] on ch. xxi.) and then at my coming home I should have had mine own again, and some increase with it.

29. For to him that useth and improveth God's grace shall by degrees be given so much, that at the last he shall have all abundance; but from him that doth not so, that which had formerly been given him shall be withdrawn.

30. As for him that made no use of (nor brought in any increase to his master from) the talents intrusted to him, the idle disobedient servant, (see note [a] on Luke xvii.) let him be cast out into the dungeon,

² given in all abundance, πεπιστευθεῖσα.

ing and gnashing of teeth. never to come out again, that emblem of eternal hell, the place of all pains and horror.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungry, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

31. All this parable, from ver. 13 to this place, being putas in a parenthesis, Christ here proceeds : But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem) to doom every man for his future eternal being, then shall his appearance be glorious and full

32. And all the people of the Jews, believers and unbelievers, and all other men that have ever lived in this world, every one having had some talent to trade with, intrusted to him by God, shall by the angels sent out to that purpose (ch. xiii. 41.) be gathered before him.

33. And all the meek obedient followers and disciples of his, he shall place in a state of greatest dignity and preferment, but all the unfaithful disobedient shall be cast into judgment.

34. And then as a king, or judge, shall he distribute the joys and dignities of the kingdom of heaven, which before all eternity were designed to be the reward of all faithful servants of God.

35. According to every man's works of piety or charity performed in this life, expressed here by feeding and entertaining of Christ.

36. And again of clothing his naked body, tending for him, and visiting him in restraint.

37. Then shall those humble faithful disciples of his, as not being conscious of any such acts of service or charity shewed to Christ, answer him—

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an
hungred, and ye gave
me no meat: I was
thirsty, and ye gave
me no drink:

me no drink :
43 I was a stranger,
and ye took me not
in : naked, and ye
clothed me not: sick,
and in prison, and

ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hundred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

* to the meanest man alive, partaker of that human nature which I have honoured by my assuming it, ye have—

^t You are an accursed number of men, adjudged to eternal hell, which was not originally created or designed for you, or any of mankind, but for the prince of devils, and those angels that sinned and fell with him, but now by your wilful defaults is become your portion also.

42. And this is a most just reward for your doings, your impiety and uncharitableness of all sorts. For

when I was ready to famish for hunger, you would spare nothing out of your plenty to relieve me.

44. And then they, as if not conscious of this impiety, shall begin to expostulate that they never dealt thus unkindly with Christ, never saw him in any distress without relieving him.

CHAP. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the [a] pass-

over, * and the Son of man is ¹ betrayed which being a time of executions among the Jews, Christ shall at that time certainly be delivered up by the Jews to the Romans, to die after their manner, to be crucified.

3 Then assembled together ^b the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might ^c take Jesus by subtlety, and kill him. ^a apprehend Jesus secretly, without any great noise, Luke xxii. 6, and cause him to be sentenced and put to death by the Romans.

5 But they said, Not on the feast day, factors to death at solemn times, Acts xii. 4, that lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of ^d Simon the leper,

7 There came unto him ^e a woman having an ^f [b] alabaster box of very precious ointment, and poured it on his head, as he ^g sat [c] at meat.

8 But when his disciples saw it, ^h they had indignation, saying, To what purpose is this waste?

9 For this ointment for much, and given to the poor.

10 When Jesus understood it, he said unto them, ⁱ Why do you murmur or complain of this woman's action, seeing that which she hath now done is an act wrought a good work upon me.

11 For ye have the poor always with ties of giving alms to the poor, but ye are not likely to have so towards me.

12 For in that she hath poured this done is more than an act of charity, it is a presage body, she did it for shortly, for which this ointment is proper, by way of my burial.

13 Verily I say unto you, Wheresoever

Christ shall at that time certainly be delivered up by the Jews to the Romans, to die after their manner, that is, to be fastened on a cross, &c. ^b the whole sanhedrim.

^a apprehend Jesus secretly, without any great noise, Luke xxii. 6, and cause him to be sentenced and put to death by the Romans.

5. And although it were customary to put malefactors to death at solemn times, Acts xii. 4, that their punishment might be more exemplary, yet they had an exception to that, because of the great opinion

the people had of him, which might cause a sedition among them if it were done at any such time of resort, and therefore they deliberated, and had some thoughts of putting it off till after the feast. (But it

seems this counsel was laid aside upon Judas's proffer, ver. 15, only a fit season was sought by Judas, ver. 16, perhaps only that of apprehending him in the night.)

^d one Simon, known and distinguished from others by this, that he had once had a leprosy, and it is probable, had been cured of it by Christ, and so was a disciple of his, a Christian, there came—

ⁱ See note [b] on Luke vii.

^f one of them, by name Judas Iscariot, (see note [h]) murmured that so much ointment should be cast away upon Christ.

9. When it might have been sold at a good rate, and that have relieved many poor people.

^g Why do you murmur or complain of this woman's action, seeing that which she hath now done is an act of charity or piety very seasonable at this time?

11. For you are sure to have continual opportunity always with ties of giving alms to the poor, but ye are not likely to have so towards me.

12. And indeed this very act which she now hath done is more than an act of charity, it is a presage shortly, for which this ointment is proper, by way of my burial.

13. Verily I say unto you, Wheresoever

¹ delivered up, *ταπαθίσθαι*.

² cruise.

³ lay.

^athis gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,
15 And said ^{unto} them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty

^b[d]pieces of silver.

16 And from that time he sought ^copportunity to ^dbetray him.

17 ¶ Now the first day of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, "My time is at hand; I will keep the passover at thy house with my disciples."

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now ^ewhen the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

^fOr, *states*, for the Gr. and Lat. MS. reads *ορατίπας*. ^gdeliver him up, *παραδῷ*.

^b the story of Christ's death and burial shall be—

14. Then Judas, he that had made that mutiny, and consequently that had had this answer given him, in foul displeasure upon this occasion, (and knowing that they of the sanhedrim were desirous to apprehend him privately) went unto—

^kshekels.

^lsuch an opportunity as they meant, ver. 4, that opportunity to ^dbetray is, an opportunity of taking him when the people should not be aware, to deliver him up unto them.

17. Now on the Thursday evening, wherein the thirteenth day of the month Nisan was concluded, began, the day of preparation to the feast of unleavened bread, whereon they put all leaven out of their houses, that is, on the evening which began the paschal day, the disciples came—

^mThe season of my death is so near at hand, being likely to befall me before this paschal day at even, (wherein they were wont to eat the lamb,) that I cannot solemnly observe the paschal sacrifice; I will therefore eat the unleavened bread and bitter herbs, the memorial of the afflictions and deliverance in Egypt, at thy house this night. See note [c] on Mark xiv.

ⁿafter sun-set some time: see note [c] on Mark xiv.

23 And he answered and said, "He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, "Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; [e] this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is a sacrament of that blood of mine which I shall shortly shed for many for pour out upon the cross; and by which I will seal to the remission of sins.

29 But I say unto you, "I will [f] not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in my Father's kingdom.

30 And when they had [g] sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended xiii. 7, because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock should fly away and forsake him.

° It is one of those very persons that lie at meat and eat in the same mess with me, Luke xxii. 21, according to that prophecy, Psalm xli. 9, nay, he gave John a particular token, John xiii. 26, to signify that it was Judas.

24. It is prophesied of the Messias that he shall be put to death, and accordingly it shall be, but woe be unto that man that shall be the instrument of it! it were more for the advantage of that man never to have been, than by this sin to incur that woe.

¶ It is as thou hast said.

26. And whilst Judas was there, before any of them were risen from the table, Jesus, in imitation of the Jews' custom after supper, (of distributing bread and wine about the table as an argument of charity, and a means of preserving brotherly love among them,) instituted the sacrament of the eucharist as a contesseration of charity among all Christians, and to them that this taking and eating was now instituted by him as an holy rite and ceremony of annunciating and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death.

28. For this is a federal rite between me and you, which is a sacrament of that blood of mine which I shall shortly shed for many for pour out upon the cross; and by which I will seal to you a new covenant, a promise of pardoning the sins

29. But I say unto all that shall return from their sins and obey me. (See note on the title of these books.)

31. Between supper and going abroad Jesus spake these words to his disciples, Ye shall all fall off from

me before morning, and fulfil the prediction, Zach. 13. 7, which foretold that Christ should be apprehended, and thereupon the apostles, the chief of his little flock of believers, (for sheep he had others ten, I will smite the shepherd, and the which were not of this flock,) see Mark xiv. 27, 28,

shall be scattered abroad.

32 But after I am risen again, I will go from before you into Galilee. 32. But though I am taken from you, and ye fly and forsake me, yet I will not leave you so, I shall rise from the dead; and when I am risen I will meet you.

33 Peter answered him, and said unto him, 'Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith un-

• before the space of time be ended which men especially call the cock-crowing, that is, before the morning watch come, thou shalt three times renounce being my disciple.

'Peter and James and John, whom he most admitted to his secrets (see ch. xvii. 1), and was in a very great agony of sorrow.

"and he lay prostrate, (which in time of great anxiety is the usual posture, and a token of the greatest humiliation, and renouncing of himself,) and said, My Father, if all that I came about may be achieved without it, let this bitter potion that is now approaching, this contumelious and bloody death, be removed from me. But if not, I more desire the doing what thou hast designed for me, than the escaping any kind of suffering.

to Peter, *What,
could ye not watch
with me one hour?

41 Watch and pray,
*that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. ^x that ye be not encompassed and overcome with temptations; for however your mind and resolution be good, and at the time your professions zealous, (see Mark xiv. 38,) yet it appears by this present

42 He went away sleeping of yours that the flesh is weak, and, if ye be again the second not careful, ye may fall from your stoutest resolutions. time, and prayed,

saying, O my Father, if this cup may not pass away from me, disposal that I should suffer this bloody death, and except I drink it, thy will be done.

43 And he came good of the world, I am perfectly content and willing and found them a- to endure it.

sleep again: for their eyes were ^yheavy. ^{*}overcome with heaviness of sleep.

44 And he left them, and went away ^aas before, their eyes being so oppressed with sleep, gain, and prayed the third time, saying that they were not in fit case to consider or answer what was said to them.

45 Then cometh he to his disciples, and saith unto them,

*Sleep on now, and make no farther use of your vigilance; the minute is hold, the hour is at hand, and the Son of man is betrayed into the hands of the Gentiles, the Romans, (by whose sinners.)

46 Rise, let us be going: behold, he is at hand that ^bdoth Luke xxi.)

^bdelivers me up into their hands. betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him

^ca great multitude with swords and staves, from the chief priests and him, sent upon this service by the sanhedrim of the elders of the people. ^ca commander and band of soldiers (see note [f] on Luke xxii.) provided with arms for the apprehending

Jews.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he:

^dhold him fast.

^dapprehend him.

49 And forthwith he came to Jesus,

^eWere you so unable to watch with me one small while? Obres obx lexiborre plax Spar &c.

and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck

⁴ the chief officer, the foreman of them that had the high priest's, and warrant to apprehend him, and smote—

wound off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled.

⁵ Then all the disciples forsook him, and fled.

John xviii. 8, and all of them having that liberty

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, perfectly naked, Mark xiv. 5.

⁷ At that time, or instant, ἐπειδὴ τῇ ὥρᾳ

priest, where ^h the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the

^h the sanhedrim was assembled.

ⁱ into the outer room, where the servants used to remain, to see what the issue of the matter would be.

59 Now the chief priests, and elders, and all the council, sought [^h] false witness against Jesus, to put him to death;

60 But found none: yea, though many they were all but indeed single witnesses. At the yet found they none.

At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest ⁱ answered and said unto him, I [i] adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest [^l] rent his clothes, saying, He hath spoken blasphemy; what further need have we of wit-

60. But none that came was of any force, because John ii. 19, saying, This fellow—

61. And misreported a speech of his related truly, John ii. 19, saying, This fellow—

^k Hast thou no answer to make to these accusations thus testified by two witnesses?

^l spake again unto him, saying, I lay an oath upon thee, and by that which is most sacred require thee to speak and say freely whether thou art the Messias, whom we know to be the Son of God.

^m As low as I am, I am he. But I tell you, within a little while you shall discern this Son of man, whom you are now ready to crucify as man, assumed into his throne, installed in his heavenly kingdom. An effect of which shall be most visible in his acting [^k] power, and vengeance upon you, and that as discernibly as if he were coming with his angels, who use to appear in bright clouds.

nesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others ^s [m] smote him with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou note on Mark xiii. 35.

66 .What is the vote or sentence of the council concerning him? They answered, He is guilty of a fault which is punishable with death.

67. Then did some of the officers of their court spit in his face, and buffet him, and blindfold him, Luke xxii. 64, and then gave him blows on the face,

68. Saying, Thou who by thy title of Christ pretendest to unction prophetical, make use of it for thyself, and by it tell us who it is that smites thee.

ⁿ wert a prime companion or disciple of (see Mark iii. 14.) Jesus of Galilee.

° I am not guilty of what thou layest to my charge.

^p saying, I have no relation to him.

^q thy dialect or tone, peculiar to those of Galilee from the rest of the Jews, betrayeth thee to be a Galilean and follower of his.

^r to lay imprecations on himself, and to swear—

• Before the second cock-crowing, which is in the middle watch, between midnight and morning: see the cock crow, thou note on Mark xiii. 35.

^s cudgelled him.

shalt deny me thrice.
And he went out, and wept bitterly.

CHAP. XXVII. .

WHEN the morning was come, all the chief priests and elders of the people, &c., met together in council, and there took counsel against Jesus to put him to death, and accordingly took justice on him capitally.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, ^b I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver as a detestable thing that he was resolved to rid his in the temple, and hands of, and leaving it in the temple, departed to depart, and went his home; and was there so affected with sorrow, and [a] hanged him self.

6 And the chief priests took the silver burst, and died, Acts i. 18.

ver pieces, and said, It is not lawful for to money thus left in the temple, had some thoughts of put them into the putting it into the treasury of the temple, but considering that it was money given for the delivering one up to death, they conceived it not holy blood.

7 And they took enough to be put in there. counsel, and bought with them the potter's field, to bury [c] strangers in.

8 Wherefore that laid out for a pious use, to buy a piece of ground, field was called, which had been the potters', for strangers to bury The field of blood, their dead in unto this day.

9 Then was fulfilled that which was of the sanhedrim, called—

¹ departing was strangled, or fell into a fit of suffocation.

spoken ^c by Jeremy the prophet, saying, And ^d they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ; 10 And gave them for the potter's field, as the Lord appoint- ed me.

^e first by Jeremiah in some prophecy of his not now remaining, but by tradition famed to be delivered by him, and from those which heard it from Jeremy, received, and after repeated by Zachary, ch. xi. 12, (as many other things of Jeremy's are, which makes the Jews say that the spirit of Jeremy rested on Zachary,) which is the reason that it is here cited as Jeremy's and not as Zachary's. (See note [a] on Heb. viii.)

11 And Jesus stood before the governor : asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest.

11. And Jesus was brought to the bar and examined, whether he were the Messias so long expected by that people, and he answered, Yes, I am.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee ?

12. And to all the accusations sent in against him by the sanhedrim, whether by a written bill of theirs or by some attorney instructed by them, (themselves coming not in, John xviii. 28,) he made no kind of reply.

^d Dost thou not think fit to make apology for thyself, hearing what charges are sent in by the sanhedrim, and those sufficiently testified against thee ?

14 And he answered him to never a word; insomuch that the governor mar- velled greatly.

15 Now at *that* feast the governor was [d] wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barab- bas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus ^e which is called Christ ?

18 For he knew that for envy they had delivered him.

15. Now this being the time of the yearly passover, a solemn feast of the Jews, it was customary with the procurator to gratify the Jews by pardoning some prisoner of that nation, and that it might be the greater obligation to them, to give them liberty to choose whom they pleased by votes of the people.

^e which by many is taken to be the Messias ?

18. That which moved him to make this proposal, was because he knew it was matter of malice in some great persons among them (wherein the multitude of the people were not concerned) that Christ was thus persecuted, and so that the multitude might probably be pleased to have him released.

^a I took, Ελαβον.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, him a message, how she had been much troubled in a saying, Have thou dream, and by those terrors incited to stop him from nothing to do with giving sentence of death against Jesus. that just man : for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders multitude that they should make choice of Barabbas, persuaded the multitude that they should ask Barabbas, and death. and by cry and clamour require Jesus to be put to destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ ? ^a They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done ? ^b But they cried out the more, less, the more violent were they in their clamours saying, Let him be crucified. that he should be put to death.

24 ¶ When Pilate saw that he could prevail nothing, but people's violence, but that contrariwise it made them rather a tumult was made, he took ready to mutiny, put them into a rage and distemper, water, and washed he solemnly called for water, and in the presence of his hands before the them all washed his hands, desirous thereby to free multitude, saying, I himself of all guilt in doing any thing in this matter, am innocent of the blood of this just person : see ye to it. and said, I will be guiltless, it shall (or, let the whole matter) lie upon you.

25 Then answered all the people, and whatever guilt there is in putting him to death, let it be upon us, and on our children.

26 ¶ Then released he Barabbas unto them : and when he had intended to inflict no other punishment on Christ but that of scourging, Luke xxiii. 16, 22, (and therefore it appears, John xix. 1, that

sue, he delivered Pilate scourged him long before he sentenced him to him to be crucified.
 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him of the people, which he did not think fit to resist, to the whole band of soldiers.

28 And they stripped him, and put on him a ¹ scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews !

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked and smote him on the head, and took off the robe off from him, and put his own raiment on him, pretended king.

32 And as they came out, ¹ they found a man of Cyrene by name: Simon by name: who was a follower of Christ, or as one which casually passed by at that time, (see Mark xv. 21,) and him (either without consideration who it was, or else particularly as a

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, they compelled him to bear his cross. And having thus dealt with him as a mock king, and derided him long enough that way, they then took the reed out of his hand, and spit upon him, and took off the robe of state, and put his own clothes on him again, by this ceremony signifying the dethroning him from his pretended kingdom, and then carried him to the place of crucify him.

34 ¶ They gave him vinegar to drink mingled with ^m gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken that it might—

³ And when they had crucified him, they parted, σταυρώσαντες δὲ διεμερίσαντο.

by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his ^aindictment, or crime pretended, for which he was written, THIS crucified : see note [b] on Mark xv. IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled ^bin words and gestures expressed scorn and derision, wagging their testation against him, heads,

40 And saying, ^cThou that destroyest the temple, and buildest it in three days, save thyself of his body, which he said he would raise up again If thou be the Son in three days.) of God, come down from the cross.

41 Likewise also ^dthe chief priests ^ethose of the sanhedrim that were there, derided mocking him, with him, and said, the scribes and elders, said,

42 He saved others; ^f42. He pretended to do miracles in curing of the himself he cannot blind, &c., why can he not now deliver himself? If he save. If he be the King of Israel, let be the Messias prophesied of among the Jews, let him him now come down now free himself from death, and then we shall have from the cross, and some inducement to believe him. we will believe him.

43 He trusted in God; let him deliver him now, if he have any special favour unto him, and will ^gwill have him: own him (as he pretended) to be his Son. for he said, I am the Son of God.

44 The ^hthieves ⁱalso, which were him spake to the same purpose, Luke xxiii. 39, but crucified with him, the other found fault with him for it. cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. ^j45. Now from twelve of the clock till three there was an eclipse or obscuration of the sun, and consequently darkness over all Palestine and far beyond over other parts.

^k delighteth in him.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, it is thou; for whom that Psalm was indited, and in whom it was thine? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50. Again Jesus said aloud, Father, into thy hands he had cried again I command my spirit, Luke xxiii. 46, and with those words he gave up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

* reciting in Syriac the 22nd Psalm, or some part of voice, saying, Eli, it is thou; for whom that Psalm was indited, and in whom it was thine? that is to say, all fulfilled; and he began at the beginning of the Psalm, those words which being translated signify, My God—

47. And some that heard the word Eli, but little else, conceived ridiculously that he had mentioned Elias's name, and called him to come unto him and rescue him; and this was generally whispered and talked about among them.

50. Again Jesus said aloud, Father, into thy hands I command my spirit, Luke xxiii. 46, and with those words he gave up the ghost.

51. And behold the wall or partition, made of stone, which covered or veiled the sanctuary from the court where the people assembled, or else that covered the holy of holies from the sanctuary, was sent—(See the [i] earth did note [d] on Luke xxiii.)

* many bodies of pious men, which had been dead, arose out of their graves, and after his resurrection they also went into the city of Jerusalem, and were there seen and known by many.

^a captain of the Roman guards, and the soldiers

* stones, πέτραι.

* guarding, τηροῦντες.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of [k] Arimathaea, named Joseph, who also himself "was Jesus' disciple :

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it "in his own new tomb, hewn out of a rock, and rolled a great stone to the place of entrance into the sepulchre—
he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepul-

* had followed and gone along in Jesus's company ever since he came out of Galilee, to provide diet and necessaries for him.

* Salome, Mark xv. 40, the mother of James and John, his disciples.

* had embraced the faith of Christ.

* in a new tomb which he had provided for himself, hewn out of a rock, and rolled a great stone to the place of entrance into the sepulchre—

62. After the day was ended whereon he was crucified, probably on Friday evening, the chief—

64. And therefore to prevent any more seduction of the people in this matter, be pleased to appoint a

chre be made sure guard to attend the sepulchre until that third day be until the third day, past, lest his disciples, that cannot but remember his come by night, and words, do accordingly come and take away his body steal him away, and out of the grave in the night time, and then persuade say unto the people, the people that he is risen from the dead, which if He is risen from the dead: so the last it should happen, the people's belief that he is risen error shall be worse from the dead would prove a more dangerous seduction than any they have yet fallen into.

65 Pilate said unto them, Ye have a ^b guard of Roman soldiers at your service: (see note ^a watch: go your on Luke xxii. 1:) go and use any means that you way, make it as sure know, or are wont to use, to secure the grave as ye can.

66 So they went, and made the sepul-^c by two means; first, by fastening a seal upon the chre sure, ^d sealing stone, that they might discern if it were opened; and the stone, ^e and set- secondly, making use of a guard of soldiers to watch and keep it.

CHAP. XXVIII.

1 IN the [a] end of the sabbath, as it began to dawn toward the first ^f day of the week, came Mary Magdalene and the other Mary, having with them spices to embalm his body, Luke xxiv. 1, Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His ^g countenance was like lightning, and his raiment white as snow:

4 And for fear of him ^h the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: 6. He is not here in the grave, but, according to

ⁱ deceit, πλάνη. ^j guard; go, secure it as you know, κουντωθίας, ἴπάγετε, ἀσφαλίσασθε in obsec. ^k with a guard, μετὰ τῆς κουντωθίας. ^l And the evening after the sabbath.

^l shaking, concussion, σεισμός: see note [i] on chap. xxvii. 51. ^m appearance, ἡ ἰδέα. ⁿ The word ἀπρόν, of him, is not in the King's MS.

for he is risen, as he his own predictions, risen from the dead, and all that said. Come, see the place where the Lord ye can here discern is the place where he lay, and place where the Lord the napkins, and searcloths folded up and laid by, lay.

7 And go quickly, John xx. 5.

and tell his disciples **7.** Go quickly, and according to what I have told that he is risen from you do ye tell the disciples; viz., that he hath per-

the dead; and, be- formed his promise in rising from the dead, and now

hold, he goeth before you into Galilee; will perform that other of going into Galilee, ch. xxvi.

there shall ye see 32, the appointed place of meeting; thither if ye go him: lo, I have told ye shall be sure to meet him; God hath sent his angel you.

8 And they depart-

ed quickly from the sepulchre with fear angels, but extremely joyed with the news of Christ's and great joy; and resurrection, they made all haste to carry his disciples did run to bring his word of this.

9 ¶ And as they went to tell his dis- ciples, behold, Jesus met them, saying,

All hail. And they ^b came and held him by the feet, and wor- shipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, be- hold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to ^c the governor's ears, we will per- suade him, and se- cure you.

^b fell down and caught him by the feet,

^c disciples and kinsmen,

12, 13. And those chief priests calling the rest of the sanhedrim together, by decree of council ap- pointed that a good sum of money should be given to the soldiers, sufficient to bribe them all to say, that his disciples—

^d the procurator Pilate's hearing, (see ch. xxvii. 14,) we will persuade him that it was so, and keep you from punishment for guarding the tomb no better.

15 So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him : but some doubted.

18 And Jesus came and spake unto them, saying, ¹⁵All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and ¹⁶teach [b]all nations, baptizing them ⁷in the name of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you ; afforded to you, and by that authority that I received and, lo, I am with you alway, even unto the [c]end of the world. Amen.

¹ which Jesus before his passion had assigned as a special rendezvous, ch. xxvi. 32. By this means there were many there besides the eleven, perhaps the five hundred brethren mentioned 1 Cor. xv. 7.

17. And when the eleven were come to him, they with an humble obeisance acknowledged him, but some of them entertained doubts whether it were Christ or no, Mark xvi. 13.

² All authority in disposing all things in or concerning the church is given unto me by my Father.

³ teach all the nations the Christian doctrine, and persuade them to embrace it, and to live according to it, baptizing, &c.: see Pract. Cat. l. 6. §. 2.

20. And whomsoever ye shall baptize, take care that they be taught to obey with all diligence all those commands which I have delivered to you ; and though I shall now shortly part with you, yet I will, by sending the Spirit upon you to lead you into all truth, and by my perpetual presence and assistance command you ; from my Father, and now commit unto you, John the [c]end of the xx. 21, 22, continue with you and your successors unto the end of the world.

⁵ All power in heaven and in earth is given to me, Εδόθη μοι πᾶσα δύναμις εἰς σέ. &c.
⁶ make all nations disciples, μαθητεῦσαι. ⁷ into, εἰς.

THE GOSPEL

ACCORDING TO

SAIN T M A R K.

THE beginning of the gospel of Jesus Christ, the Son of God ;

1—3. THE first thing considerable in the story of Christ the Messias and eternal Son of God, and in the preaching of the gospel which he brought with him into the world, was the preaching of John the Baptist,

2 As it is written in the prophets, Be- as of an herald sent before him, and so foretold of by

hold, I send my messengers before thy preacher in the desert, that is, the proclamation of an eminent person that should go into the wilderness and cry and give warning to the Jews, that by thee.

3 The voice of one and amendment of life they should prepare themselves crying in the wilderness for the coming of God, a terrible coming to visit and ness, Prepare ye the way of the Lord, to punish the impenitents. make his paths straight.

4 John did baptize proclaimed to all the Jews the necessity of their in- in the wilderness, stant change of life, promising them thereupon (and and preach the bap- tism of repentance on no other terms) forgiveness of sins. And all that for the remission of sins came to him, and thus reformed upon his preaching,

he took and washed them in the river, after the manner of proselytes among the Jews, (see note [d] on Matt. xxiii., and note [a] on John iii.) to signify to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwise) God would receive them into his favour and look on them as his people. And this

5 And there went baptism and this repentance, and the benefit of it, out unto him all the remission of sins, he proclaimed to all every where as land of Judæa, and he went.

they of Jerusalem, and were all baptized

5. And the generality of people in all the country, of him in the river and in the city of Jerusalem, obeyed his preaching so of Jordan, confessing far as to go and receive baptism from him, (which was their sins.

6 And John was clothed with camel's hair, and with a long ago by washing in it,) and to confess the sins that girdle of a skin about they had severally been guilty of, and desiring directions from him for new life, Luke iii. 10.

eat locusts and wild honey;

* See note on Matt. iii. 4.

7 And preached, saying, * There cometh more authority than I, whose disciple I am not worthy one mightier than I to be, or as such to be employed by him in the mean- after me, the latchet est office, such as the taking off his shoes. See note of whose shoes I am [h] on Matt. iii.

not worthy to stoop

8. I am not worthy to be considered by you in

8 I indeed have comparison with him. All that I do is to receive you baptized you with as proselytes, (after the Jewish manner,) as many as water: but he shall now come in and repent, and make faithful promise baptize you with the Holy Ghost. of amendment and new life; and so water is the only

9 And it came to signal which I use. But he, when he comes, shall pass in those days, send down the Holy Ghost from heaven in a visible that Jesus came from Nazareth of Galilee, manner upon his disciples, and by that great signal was baptized of testify to you the truth of his doctrine, &c. See Matt. John in Jordan. iii. 11, and note [a] on Acts i.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit ^[a] driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother,

²⁴ who also were in

10. And instantly after his baptism, as he came up from the river, he beheld a parting of the heavens and opening of the clouds, and the Spirit of God hovering over him as a dove doth when it descends and dove descending lights upon any thing. (See note [k] on Matt. iii.)

11. And there came a voice from heaven through the clouds, directed to Christ in these words, Thou art &c.: see Matt. iii. 17.

13. And having fasted in the desert forty days, Satan then set upon him to tempt him, Matt. iv. 2, 3, and after he had done tempting him he left him in the wilderness among none but wild beasts, and there the angels came and brought him food, Matt. iv. 11.

14. Soon after this, Herod, having for some time received instructions from John, ch. vi. 20, and at last being reproved by him about a woman with whom he lived incestuously, ch. vi. 17, imprisoned him. And after this his imprisonment, Matt. xiv. 3, Jesus went from Nazareth into Galilee, (see note [e] on Matt. iv.) and there began to proclaim the doctrine of his Father concerning this approaching reformation and change that God as a King should now work in the world, especially among the Jews.

15. And the form of his proclamation was in these or the like words: The days of the coming of the Messias so long expected and prophesied of are now come, and God's remarkable judgments upon the whole nation are approaching, (see note [c] on Matt. iii.) which there is no way to avert from any but by believing the gospel now to be preached by Christ, and amending of their lives.

^o washing their net: see note [a] on Luke v.

17. And having first shewed them a great miracle, convinced them of his divine power, he called them to be his disciples, telling them that he would employ them in an office of greater importance, and so enable them for it that they should be able to win men to righteousness as now to get fishes into their nets.

18. And upon this command of his immediately they left their employments, and as disciples attended constantly on him.

⁴ with their father Zebedee, Matt. iv. 21, and other labourers here mentioned, ver. 20, all together in a ship, mending—

¹ as it were, *σωτῆι*.

² exposeth him, or leadeth him.

³ and those in the ship or boat,

the ship mending
their nets.

20 And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum ; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his instructing them, Matt. vii. 28. For his manner of doctrine : for he taught them as one that had authority, and not as the scribes.

23 And there was that came with power from heaven to give new rules in their synagogue a man ⁴ with an unclean spirit ; and he cried out,

¹ possessed with a devil, (Luke iv. 33, see Mark iii. 22. 30,) which cast him into a fit of epilepsy ; and—

24 Saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to ² destroy us ? I know ³ thee who thou art, ⁴ subdue, quell, undo us, cast us out of our possessions ? I know—
the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And ⁵when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, ¹ What thing is this ? ² what new doctrine is this ? for with authority commandeth he even the devils themselves, and they are unclean spirits, and subject to him. they do obey him.

⁴ in an unclean spirit ; so ch. v. 2 : see note [a] on 2 Cor. xii. ⁵ the unclean spirit having disquieted him, (troubled him, wrought or boiled within him : see note [c] on ch. ix.) and having cried, ὡραδέσκω καὶ υπόδέσκω. ⁶ what is this new doctrine ? that, τίς οὐ διδάσκει τὸ καινὸν αὐτην, θρι.

20. See note [a] on Luke v.

* a city of Galilee, called Capernaum, Matt. iv. 13.

28 And immediately his fame spread abroad ⁷ throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And ¹ all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they

¹ through all Galilee, a third partition of Palestine, called the ambient or circumjacent region of the nations which encompassed Judæa. See note [e] on Matt. iv.

¹ took hold of her hand, and raised or lifted her up; and as soon as he did so, the disease forthwith left her, and she was so well that immediately she attended and made provision for them.

¹ well nigh all the inhabitants of that place were gathered—

^m the rest of the disciples, whom he had called, pursued and sought after him.

¹ into the whole adjacent region of Galilee, δλην τὴν περίχεωρον τῆς Γαλιλαίας.

ⁿ presently,

said unto him, "All men seek for thee." "Sir, thou art extremely inquired for and sought after by all.

38 And he said unto them, Let us go into the [b] next towns, that I may preach

therealso: "for therefore came I forth, for that was the appointment and employment for which I was sent by my Father.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt,

" If it be thy pleasure to shew forth thy power, thou art most able to cure me of my leprosy.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no longer with safety come publicly into the city, more openly enter in to the city, but was fain to withdraw himself into places of

" with threats commanding him not to speak of it, (see note [b] on Matt. viii. 4,) he forthwith—

* See notes [c] [d] on Matt. viii.

" no longer with safety come publicly into the city, but was fain to withdraw himself into places of solitude, (see note [b] on Matt. viii.) and yet even places: and they there the people found him out, and in great multitudes came to him from all parts. every quarter.

CHAP. II.

AND again he entered into Capernaum after some days; and it was noised that he was in the Andrew's house. 1. And after a while he came openly in the day time into the city Capernaum, ch. i. 21, 45, (see Matt. ix. 1,) and went, as it is probable, into Simon's and that he was in the Andrew's house, ch. i. 21; and it was—house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, so, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing him, bringing—one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy,

1. And there was a company which came unto him, bringing—

3. And there was a company which came unto him, bringing—

* the great confidence which the sick man and his friends had of Christ's power to cure him, he said—

7. This must needs be a wicked blasphemous thing to assume that to himself which belongs only to God; for sure none can forgive sins—

^b discerned by his divine spirit, which alone is able to know the secrets of the heart, (see note [a] on Rom. ix.) he said—

Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ^c

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto him, If your master be a pious and holy person, how comes it to pass that he observeth not that which all his disciples, ^d How pious Jews (those of the sect of the Pharisees, ch. vii. is it that he eateth and drinketh with 3, 4.) observe most carefully? viz. to abstain from all publicans and sinners, and so not to eat or converse with any heathen person, or such as frequently trade with such?

^c Or, *came also and sat (or lay) together*; for the King's MS. reads, καὶ ἀπρόσωποι ἔσθιετε οὐναέκ.

^c See Matt. ix. 6.

^d Receive health, or recover from this disease, and

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and ² of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can ³ the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: ⁴ else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went

¹ my special business for which I am sent is to reduce wicked men to new life.

² according to their custom of frequent fasting, were now on a day of fast: and they—

^b See note [e] on Matt. ix. 15.

¹ if he do not take care not to run that error, that patch of new cloth (see Matt. ix. 16.) taketh away—

² Or, the Pharisees; for the King's MS. (and divers others) read, καὶ οἱ Φαρισαῖοι; and in the end of the verse καὶ οἱ τῶν Φαρισαίων is left out. ³ were fasting, ἤσαν νηστεύοντες. ⁴ perish, ἀπολοῦνται.

through the corn fields on the ^ksabbath day; and his disciples [a] began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?

26 How he went into the house of God [¶][b] in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

^k See Matt. xii. 1.

[¶] in the time of Abimelech, just before Abiathar's coming to the high priesthood, and did eat—

28. See note [a] on Matt. xii.

CHAP. III.

^a the synagogue at Capernaum, ch. i. 21.

AND he entered again into the ^asynagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

^b about, or before Abiathar's being high priest.

4 And he saith unto them, ^b Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved ^c for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway ^d took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; ^e insomuch that they ^[a] pressed upon him for to touch him, as many as had plagues.

11 And unclean devils in the possessed, when—

^f so that they fell down before him.

^b Which do you conceive to be most unlawful on the sabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can save? or else to work a cure, to deliver one in distress or danger?

^c that their hearts were so hardened, as flesh which hath a thick skin grown over it, keeping his words or miracles from having impression on them.

^d entered a consultation with the Herodians; see note [b] on Matt. xxii.

^e they besought him to give them leave but to touch him, and as many of them as had any disease upon them, (see note [c] on 1 Cor. iv.)

^f 11. And those that were possessed with devils, or

spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that those that were thus cured by him, and dispossessed they should not make him known. (see note [b] on Matt. viii.)

13 And he goeth up into a mountain, and calleth unto him whom he would : and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils :

16 And Simon he surnamed Peter ;

17 And James the son of Zebedee, and John the brother of James ; and he surnamed them [b] Boanerges, which is, The sons of thunder :

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddaeus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him : and they went into an house.

20 And the multitude cometh to him, that they had no time or vacancy to take food, gether again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay

^a a select number : and they—

^b be continually attendant on him as disciples are wont, and go on his errands, to preach his doctrine, &c.

15. And to those he gave power—

16. And these twelve were, 1. Simon, on whom he bestowed a surname, signifying a stone, or rock.

¹ the forementioned house in Capernaum, ch. ii. 1.

20. And again so great a multitude came in unto him, that he and his disciples.

21. And when his kindred heard the reports abroad concerning him, they came to him to get him home

² pleased, *πέθελεν* : see note on Col. ii. 18. ³ Zelot : see note on Matt. x. 4. ⁴ delivered him up, *παρέδωκεν αὐτόν*. ⁵ come into the house, *έρχονται εἰς οἶκον*.

hold on him : for with them ; for it was commonly reported that he was they said, ⁶ He is in some excess or transportation. [c] beside himself.

22 ¶ And the scribes which came down from Jerusalem said, ^k He hath

^k He is possessed with the devil, the prince or chief Beelzebub, and by of the devils, (see note [f] on Mark xii.) and by his the prince of the power it is, not by any divine authority, that he cures devils casteth he out and casts out devils.

23 And he called them unto him, and said unto them in parables, ^l How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if ^m Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blasphem :

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, ⁿ He hath an unclean spirit.

^m the whole community of devils make an insurrection and schism against one another, they will certainly be destroyed and not long continue.

27. No man can come into the house of a strong man, and rob him. See Matt. xii. 29.

28. See Matt. xii. 31.

ⁿ shall resist the Holy Spirit, (see note [h] on Matt. xii.) there is no pardon to be had for him, without particular repentance and reformation, but is—

• The miracles he doth are by the power of the devil, ver. 22.

^o That he was out of himself. ^p take away or plunder his household stuff, *diapndosai tā oītē*. ^q liable to, *ēroXos*.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, ^a calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without ^b seek ^c desire thee to come to them for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

35 For whosoever shall do the will of God, the same ^d is ^e shall be valued by me as dearly as any of the my brother, and my nearest relations is by any man. sister, and mother.

CHAP. IV.

AND he began again to teach by the sea side : and the people flocked so together about him, that he was forced to go into a boat, and sit in that upon the water; and the whole multitude—
tude, so that he entered into a ship, and
¹ sat in the sea ; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, ^a and said unto them in his doctrine,

3 Hearken ; Behold, there went out a sower to sow :

4 And it came to pass, as he sowed, some fell ^b by the way side, and the fowls of the air came and devoured it up.

5 And some fell

1. And again he taught by the sea side, and the people flocked so together about him, that he was forced to go into a boat, and sit in that upon the water; and the whole multitude—

^c and as he taught them thus he said,

^b See Matt. xiii. 4.

^a Or, seeking him : for the King's MS. reads γύρουντες αἰρόντες.

ⁱ abode on the sea, κα-

on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth :

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some ^c an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was ^a alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you is given to know ^b the mystery of the kingdom of God: but unto them that are without, ^s all these things are done in parables :

12 [a] That seeing they may see, and not perceive; and hearing they may hear, and not ^d understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

^b by himself, καταπόνεις. ^c all things, πάντα πάντα.

10. And being retired from the company of the promiscuous multitude, they that constantly followed him, together with the twelve select or chosen disciples, Matt. xiii. 10, desired him to interpret to them the meaning of the parable.

^d the secret manner of God's dispensing of his grace, which to others is more obscurely delivered in parables,

12. In such a manner, that although they hear God's word, yet they are not wrought on by it so far as to be converted, or to have their sins pardoned; and this is a punishment of their own faults in holding out against God's word and not embracing it. See Matt. xiii. 15.

13. But as parables are a way of obscuring doctrine to the careless heedless hearers, so have they a special energy in them, which worketh most sharply, and with greatest quickness on the diligent hearer, such

^e consider, lest at any time they

¶ 14 The sower disciples are supposed to be, (see Matt. xiii. 13,) and soweth the word.

15 And these are they by the way side, where the word is sown; but when they hear it, this being the way in which I shall commonly speak have heard, Satan unto you.

cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts⁶ of other things entering in, choke the word, and it becomes unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? Matt. v. 15,) and in actions of the light, Christian performances.

⁵ Or, out of their heart, for the King's MS. reads, ἀπὸ τῆς καρδίας αὐτῶν. ⁶ scandalized, σκαρβαλγόνται. ⁷ desires which are about other things, αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι. ⁸ is it not that it may be put, οὐχ ἵνα ἐντεθῇ.

receive the seed on stony—

15. Those which are answerable to the ground which is by the way on which men tread, are they which, when the word is sown, hear it, and Satan—

17. The word in them hath not found any mould for that whatever their resolutions are, they endure—

'the various objects of men's carnal appetites, being entertained and admitted by them, stifle the commands of Christ, as weeds do good corn, by overgrowing it,

21. The gospel of Christ wheresoever it is received, as it ought, is diffusive of itself, is as a candle lighted

put under a bushel, others in communicating the light we have, (see

Matt. v. 15,) and in actions of the light, Christian performances.

22 For there is nothing hid, ⁹ which shall not be manifested; ¹⁰ neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, ¹¹ Take heed what ye hear: with what measure ye mete, it shall be measured to you:

25 For he that hath, to him shall be given: and he that hath not,

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring sow his ground,

28 For the earth bringeth forth fruit rise in the morning, and yet without any contribution of herself; first the ear, after that the

full corn in the ear. ¹² But when the fruit ¹³ is brought forth, immediately he putteth in the sickle, because the harvest is come.

22. For the doctrine which is taught you by me, in or out of parables, must be both practised and published by you, and therefore (for no other reason) it is revealed to you, and that by way of parables, which are the obscuring of it, that having acquired the understanding of them you may set the more value on them for your own practice, and be more industrious to communicate them to others: see Matt. x. 26.

23. And therefore let there be a weight laid on these and all other my words, and be sure you lay them up to do accordingly.

24. And he further said unto them, Mark diligently (and practise accordingly) what you hear: as you deal with God, so will he deal with you; and to those of you that heed and make use of what is said to you, more knowledge shall be revealed.

25. For he that makes use of that grace and knowledge which he hath, (see note [b] on Matt. xiii.) he shall improve extremely; the very using his talent well, the exercising of Christian virtues, and the teaching them to others, is a sure way of improving

contrary, that which is not used decreases and moulds away, and it is just with God to withdraw it.

26. To which purpose he used another parable: The state of Christianity is as if a man should till and

27. And having done so, never do more toward the continual warmth and influences of heaven, and the dews and showers that God is pleased to afford it,) without any further labour or daily assistance of the husbandman, completes the whole work, sends out a spear of grass, as it were, first, then a blade,

28. For the earth itself by its own strength, (and the the husbandman, completes the whole work, sends out a spear of grass, as it were, first, then a blade, &c.

29. And when it is perfectly ripe, he reaps it in the time of harvest; so, when Christ hath made known our duty to us, he expects, without more ado, that we should set to the performance of it, make good resolutions, bring forth good fruit, and when we have finished

⁹ which should not be made manifest, οὐδὲ μη φανερῶθη. ¹⁰ nor was it made secret, οὐδὲ τύπερο διάτυπροφ. ¹¹ Consider, Βλέπετε. ¹² green corn like grass, then the stalk, or, stalk, then the full corn on the stalk, χόρτον, εἰτα στάχυν, εἰτα πλήρην σῖτον ἢ τὸ στάχυν. ¹³ is ripe.

30 ¶ And he said, our course, he then takes us to himself and rewards Whereunto shall we us : and whensoever Christ's word and grace meets liken the kingdom of God ? or with what with an honest heart, thus it is upon his first being comparison shall we revealed to him.

30. The same also is the meaning of that other compare it ?

31 It is like a grain parable.

of mustard seed, 31. The state of Christianity is like to the sowing which, when it is sown in the earth, of mustard seed : there the word and grace of Christ is less than all the seeds that be in the in a garden ; it is small and unconsiderable at the sowing-earth :

32 But when it is sown, it groweth up, 32. But being sowed, as the mustard seed comes and becometh greater than all herbs, up, and within a while grows into a tree, (Luke xiii. 19,) and hath branches big enough for birds (to build great branches ; so nests in and roost, Luke xiii. 19, or) to be defended from sun or weather in them, so doth that in the honest heart bring forth most abundantly, by the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

32. But being sowed, as the mustard seed comes up, and within a while grows into a tree, (Luke xiii. 19,) and hath branches big enough for birds (to build nests in and roost, Luke xiii. 19, or) to be defended from sun or weather in them, so doth that in the honest heart bring forth most abundantly, by the grace and blessing of God upon the use of his talents of grace.

33. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

35 And ¹⁴the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

^b on a certain time, Matt. viii. 23, in the ship—

36 And when they had sent away the multitude, they took him ¹⁵even as he was in the ship. And there were also with him other little ships.

ⁱ alone, without the multitude in the ship.

37 And there arose a great ^k[c] storm of wind, and the waves—

^k tempest of wind and rain together, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow : and they a-

¹⁴ on that day, ἐν ἡμέρᾳ τῇ ἡμέρᾳ. ¹⁵ as he was, into the ship, ὃς ἦν ἐν τῷ πλοίῳ.

wake him, and say unto him, Master,
carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

^k we are ready to be drowned, and wilt thou continue asleep, and take no care to preserve us?

^l how should it be possible for you after so many evidences and experiments of my power, and readiness to preserve you, not at all to trust or rely on me?

CHAP. V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs ^b[*a*] a man with an unclean spirit,

3 Who had his dwelling among the also in St. Matthew) had—

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

^a the coast where Gadara, Matt. viii. 28, and Gergesa lie together: see ch. viii. 10.

^b two men, Matt. viii. 28, which were in a phrensy, possessed with devils, in a raving lunatic manner of unruliness.

3. And one of them here mentioned (as the other

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, the man's voice to cry aloud to Jesus, and say, Let What have I to do with thee, Jesus, Son of the beseech thee earnestly for God's sake, who hath permost high God? I mitted me thus to possess and wound this man, not adjure thee by God, presently to throw me into my chains. that thou [b] torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy saying, It is not any peculiar name that is competitive name? And he to us, unless that of a legion, or regiment of six thousand My name is Legion: sand soldiers among the Romans, there be so many for we are many.

10 And he besought him much request, that if he were forced to go out of that man, that he would not he might yet stay in those parts, and get some other send them away out habitation of us in this man.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them the certain drowning of the swine, and though he leave. And the unclean spirits went out, and entered into the swine: and the herd restrained by him, and so the mercy done to those ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And although this was foreseen by Christ to be seldom wrought any destructive miracle, yet that the people might see the virulence of these devils, if not swine: and the herd restrained by him, and so the mercy done to those that were possessed, and likewise the mercy now approaching to their country by the coming of Christ, if they will accept of it, and withal to try whether their love to their swine was greater than that to their own souls, he permitted the devils to go into the

14 And they that fed the swine fled, restrain them.

city, and in the country. And they went out to see what it was that was done.

15 And they come

7. And the devil that possessed him made use of

the man's voice to cry aloud to Jesus, and say, Let

most high God? I mitted me thus to possess and wound this man, not

adjure thee by God, presently to throw me into my chains.

that thou [b] torment me not.

And the devils that possessed him answered Jesus, ' And he to us, unless that of a legion, or regiment of six thousand My name is Legion: sand soldiers among the Romans, there be so many for we are many.

10. And the devil was very importunate in his request, that if he were forced to go out of that man, that he would not he might yet stay in those parts, and get some other send them away out habitation of us in this man.

4 Permit us to enter into the swine, Matt. viii. 13.

13. And although this was foreseen by Christ to be seldom wrought any destructive miracle, yet that the people might see the virulence of these devils, if not swine: and the herd restrained by him, and so the mercy done to those that were possessed, and likewise the mercy now approaching to their country by the coming of Christ, if they will accept of it, and withal to try whether their love to their swine was greater than that to their own souls, he permitted the devils to go into the

the inhabitants of the city and the whole country

went out to see what it was that was done.

to Jesus, and see him
that was possessed
with the devil, and
had the legion, sit-
ting, and clothed,
and ¹in his right
mind: 'and they
were afraid.

16 And they that
saw it told them how
it befell to him that
was possessed with
the devil, and *al-*
so concerning the
swine.

17 And they began
to pray him to de-
part out of their
coasts.

18 And when he
was come into the
ship, he that had been
possessed with the
devil prayed him that
he might be with
him.

19 Howbeit Jesus
suffered him not,
but saith unto him,
Go home to thy
friends, and tell them
how great things the
Lord hath done for
thee, and hath had
compassion on thee.

20 And he depart-
ed, and began to
publish in Decapolis
how great things
Jesus had done for
him: and all *men* did
marvel.

21 And when Jesus
was passed over a-
gain by ship unto
the other side, much
people gathered unto
him: and he was
nigh unto the sea.

22 And, behold,
there cometh [*c*] one
of the rulers of the
synagogue, Jairus
by name; and when
he saw him, he fell
at his feet,

23 And besought

' and that sight wrought an awe and a reverence in
them, an acknowledgment of the power of Christ that
had done it: and they—

16. And they that had been present all the time,
gave them the whole relation, the mercy to the poor
man, and the drowning of the swine.

17. And when they heard the one with the other,
their love of the world prevailed so far above their
care of that which was so much more precious, that
they earnestly besought him to depart—

¹ sober, or, in temper, *σωφρονήτα*.

him greatly, saying, My little daughter lieth at the point of death : I pray thee, come and lay thy hands on her, that she may be healed ;

^ε and she shall live.

24 And Jesus went with him ; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the ^b [d] fountain of her blood was dried up ; and she felt in her body that she was healed of that

² plague.

30 And Jesus, immediately knowing in himself ¹ that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

32 And he looked round about to see her that had done this thing.

33 But the woman

^ε and I am confident she will recover.

^h flux.

¹ some cure had been wrought by touching him,

turned—

² disease, *μαρτυρίος*.

¹ fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man ⁴ to follow leading him the way, he permitted none of his own him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, ⁵ and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and ⁶ them that were with him, and entereth in where

¹ being by what had been wrought in her assured of his divine power, and so strucken into a great awe and reverence towards him, came and—

¹ See Matt. ix. 23.

⁶ Peter and James and John, ver. 37.

³ from thy disease, μάστιγος σου.

⁴ follow with him, συνακολουθήσαι αὐτῷ. ⁵ Or, of them that; for the ancient Gr. and Lat. MS. reads κλαίοντας.

the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi;* which is, being interpreted, *Damsel,* I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

43. See note [*b*] on Matt. viii.

CHAP. VI.

1. Matt. xiii. xiv.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying,

^a From whence hath this *man* these things? he went into their synagogue, and there explained the Old Testament to them, to their great and what wisdom is amazement, whereupon they questioned among themselves how he should be able to do this, who gave him unto him, that even this wisdom, and withal this power of miracles, saying,

^b Are wrought by his hands?

3 Is not this the brought up in the same trade with him? is not Mary carpenter, the son of his mother, and James, &c. his near kinsmen? and do not his near kinswomen live among us? And thus upon James, and Joses, and of Juda, and the consideration of his mean and known beginnings Simon? and are not they were discouraged from following, and so forsook his sisters here with him.

us? And they were ^b A prophet is not so subject to be despised and set offended at him.

4 But Jesus said at nought any where as among them that are nearest unto them, ^b A pro- to him, that think they know his beginnings, &c.

^a also, *καὶ*.

phet is not ²without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching:

7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power ^cover unclean spirits;

8 And commanded them that they should take nothing for ^dtheir journey, save a staff only; no scrip, no bread, no money in ^etheir purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, ³ In what place soever ye enter house ye enter into, let it be the place of your abode into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, ^fwhen ye depart thence, shake off the dust under your feet, ^gfor a testimony against them. Verily I say unto you, It shall be 14.) and that they may know that a prophet hath more tolerable for been among them, Ezek. xxxiii. 33, that it is the Sodom and Gomor- rha in the day of judgment, than for that city.

12 And they went out, and preached, Repent, for the kingdom of God is at hand, Matt. x. 7.

² despised any where but, ἀτιμος εἰμή. ³ Where, οὗτος.

⁴ depart thence and shake,

5. And accordingly there was such a general unbelief and undervaluing him there in his own country, that he had no fit opportunity there to shew his power in working miracles: only a few sick people that had faith to be healed came and besought him, and those by his bare laying his hands on them were healed presently: see Luke iv. 23.

^c to cast the devils out of those that were possessed by them.

8. See note [e] on Matthew x.

^d Whosoever ye come into a town or city, the first place soever ye enter house ye enter into, let it be the place of your abode while you stay in that city.

^e as a significative ceremony what a crying sin this is, and what a punishment will attend it, (Matt. x. 14.) and that they may know that a prophet hath more tolerable for been among them, Ezek. xxxiii. 33, that it is the message of God which they have rejected. Verily—

^f preached or proclaimed in the same words that

that men should re- ing, Repent, for the kingdom of God is at hand, Matt. x. 7.

13 And they cast out many devils, and possessed by them, and using no other means but only anointed with oil that of unction (and laying on their hands, ch. xvi. many that were sick, 18.) they cured many sick persons.

14 And king Herod heard of him: (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore shew forth themselves in him.

15 Others said, That it is Elias. And

others said, That it is ^ba prophet, or as ^hone of the old prophets raised from the dead, or one of the prophets. else such an one as they were of old now newly

16 But when Herod raised up.

heard thereof, ⁱhe said, It is John, whom I beheaded: Baptist made him fear, and say, It is John— he is risen from the dead.

17 ^cFor Herod himself had sent forth and laid hold upon John, and bound him in prison ^jfor Herodias' sake, his brother Philip's wife: for he had married her.

18 Whereupon John dealt freely and plainly with Herodias, whom Herod had married, though she were his own brother's wife.

18 For John had him, and told him that it was utterly unlawful for him to have thy brother's wife.

19. Herodias therefore, being touched with this, designed him a mischief, and would have removed

19. Therefore Herodias ^[a] had a quarrel against him, and would have killed him; but she could not: him out of the way by some death or other, but could

20. For Herod because of his authority with the people, on whom John had wrought very much, (saith Josephus,) was afraid to meddle with him,

20. For Herod feared John, knowing that he was a just and holy man, which extorted respect from him, and accordingly he had care to keep him safe, and moreover and ^d [b] observed him oft, and in obedience to him did reform him; and when he heard him, he did but this one particular of Herodias stuck so close to him, that John's reproofs could not prevail to make him gladly.

21 And when ^[c] a him part with her.

^e For that Herod, Αὐρός γὰρ δὲ Ἡρόδης. ^f was angry with him. ^g kept him, or looked to him.

⁸convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and ⁹chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that ¹⁰sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; and much troubled, not only that he should be obliged yet for his oath's sake, and for their sakes which sat with him, he would not

26. And Herod the king was exceeding sorrowful to shed blood upon his birthday, (see note [b] on Matt. xiv.) but especially as having a reverence and kindness to John, ver. 20, and also fearing the inconvenience that might come of it by reason of the au-

27 And immediately the king sent ¹²an [d] executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

27. And he had with the people, Matt. xiv; and yet, because he had sworn so publicly before those that were at the feast with him, that they might not discern either imprudence or inconstancy in him—imprudence in promising, or inconstancy in not performing—he granted her request.

28 And brought his head in a charger, and gave it to the

⁸festival day came, when Herod on the anniversary of his birth, τοῖς γενεστοῖς. ⁹principal men: see note [e] on John i. ¹⁰were at meat with him, συνανακειμένοι. ¹¹I desire, θέλω: see note [g] on Col. ii. ¹²a soldier of his guard.

^k to Herodias's daughter, Ask—

damsel: and the damsel gave it to her mother.

29 And when ¹ his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye ² yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent ³ them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 ¹³ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and ¹⁴ now the time is far passed.

36 Send them away, that they may go into the country round

¹³ And much time being now past, Καὶ ἦδη ἔπειτα πολλῆς γενομένης.

¹⁴ it is already a

¹ John's disciples

^m gave him an account of their preaching and miracles, and of the success of both of them.

ⁿ alone, and nobody else with you, into—

^o the disciples, and—

34. See Matt. ix. 36.

35. And when it began to be late toward the evening, (see note [d] on Matt. xiv.) the disciples—

about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down [e] by companies upon the green grass.

40 And they ^{*were*} sat ^{*down*} in ranks, by divisions on the ground, after the manner that they hundreds, and by used on beds whereon they were wont to eat, (see fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full ^{*of*} of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida,

¹⁵ lay down bed by bed, *ἀνέτεσσον πρασιά πρασιά*.

while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And [¶]when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and [¶]about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been [¶]a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For [¶]they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway [¶]they knew him,

[¶] in the night, (see note [d] on Matt. xiv.) the ship—

[¶] toward morning he came walking on the sea, and appeared to design not to come to them, but to pass by them farther that way.

[¶] they had not so laid to heart the miracle of the loaves as to believe him able to do such a miracle as this, (that of multiplying the loaves, &c. being as truly an act of divine power as this of walking upon the sea,) which was a great stupidity and dulness in them.

[¶] those of the country took knowledge of him.

¹⁶ an apparition, or phantasm, φάντασμα. ¹⁷ Or, the men of that place knew him; for the King's MS. reads, ἐπιγνόντες αὐτὸν οἱ ἀνθρώποι τοῦ τόπου ἔκεινον.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into ¹⁸ villages, or cities, or ¹⁹ country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

^u the villages in the country regions without the cities, they laid—

CHAP. VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ^[a] defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash ¹ their hands ² [a] oft, ^b eat not, holding the tradition of the elders.

4 And when they come from the market or hall of judgment, or any the like mixed assemblies, they wash ³ [b] market, except their hands solemnly (for fear they may have been they [c] wash, they defiled there) before they eat. And in their matter eat not. And many of washing, many other ordinances there are which other things there they think themselves bound to observe as laws be, which they have divine; as, the washing of cups to drink in, of pots received to hold, ^{as} the washing of cups, containing somewhat above a pint, of brazen vessels, and pots, brasen vessels, (when earthen vessels, if defiled, were to be broken,) and of ⁴ tables, and also of beds, on which they did eat then, as now

5 Then the Pharisees and scribes asked him, Why ^c walk not thy disciples according to the ordinances of our progenitors, which forbid to eat bread with

^a take their dinner, their meat without using the ceremony of washing their hands before it, they found fault.

^b do not eat any meat; and this in obedience to an ordinance made by their predecessors, not recorded in the scripture of the Old Testament.

4. And when they come from the market or hall of judgment, or any the like mixed assemblies, they wash ³ [b] market, except their hands solemnly (for fear they may have been they [c] wash, they defiled there) before they eat. And in their matter eat not. And many of washing, many other ordinances there are which other things there they think themselves bound to observe as laws be, which they have divine; as, the washing of cups to drink in, of pots received to hold, ^{as} the washing of cups, containing somewhat above a pint, of brazen vessels, and pots, brasen vessels, (when earthen vessels, if defiled, were to be broken,) and of ⁴ tables, and also of beds, on which they did eat then, as now

^c observe not thy disciples the ordinances of our progenitors, which forbid to eat bread with

¹⁸ towns, or cities, or regions, κώμας & πόλεις & ἀγρούς.
³ hall of judgment. ⁴ beds, κλινῶν.

1 arms.

2 up to the wrist.

cording to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such likethings ye do.

9 And he said unto them, Full well ye of God, the most considerable parts of religion, and reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If his father or mother, It is Corban, that is to say, a gift, he hath taken an oath, not to relieve them, he shall be by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many

5 injunctions, ἐπτάλματα. 6 You do fairly disannul, or abolish, Καλῶς ἀθετεῖτε. 7 revileth, or speaketh ill of, κακολογοῦν.

^d You are the very sort of hypocrites of which Isaiah prophesied, ch. xxx. 13, men that profess great strictness in performances toward God, and practise in some external things more than God commands them, and impose these upon others as the commands of God, when they are only human ordinances: as for the inward purity of heart, and actions, to which all God's laws of washings, &c., all the ceremonial law of legal uncleanness, did refer, being but the shadow to pourtray the true substantial purity of the heart and soul, the fountain of actions, they take no care of them, transgress against this substantial part of religion in the foulest manner, and spend all their time in these external superfluities, washing of pots, &c., the ordinances of their rabbins only.

9. And he said unto them, Is not this fair worship and serving of God, to reject all the prime commands of God, the most considerable parts of religion, and act directly contrary to them, and satisfy and content yourselves with some external performances which are not at all commanded by God, but only by yourselves

10. Exod. xx. 12, and Exod. xxi. 17: see note [b] on Matt. xv.

• If when a man's parents want any thing which the son hath, (and so is bound by nature and the fifth commandment to give it them,) he can tell them that he shall be free from the obligation of the fifth commandment. See note [c] on Matt. xv.

13. And so by this invention of yours ye free a man from any obligation of honouring or succouring his parents when he hath no mind to it: and many—

such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand :

15 There is nothing from without a man, that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

15. As for your question, ver. 5, about washing, know this, that the true and real pollutions which God would have all men to avoid are not those which come from the meats and drinks, and such external things, but those of wicked thoughts and words and actions, those are they that those are the great defilements principally aimed at in the legal prohibitions, and forbidden by them.

16. Take notice of what I say, though it be contrary to the rules of purity as they are understood and practised by you ; for this is a reformation that I am sent to work in your law.

¹ meats, drinks, &c., whatsoever entereth into—

19. Because his heart or soul being the principal part of him, and that which alone is capable of defilement, all sin being an act of his will and choice, the meats which we take in enter only into the stomach and belly, not into the heart; and being taken in, if there be any polluted part in them, that is voided and carried out in the draught; and by the purging out those dregs all meats are made clean and nutritive.

20. But as in the law of Moses it is observable that the excrements and whatsoever (almost) comes out of a man polluted all it touched, Deut. xxiii. 13;

21, 22. So thereby is signified that all defilements of the man are those that come from within him, having their beginning from men's wicked will and choice: such are evil machinations, or conspiracies, adulteries, fornications, homicides, thefts, inordinate lusts, (see note [A] on Rom. i.) villanies, cheating, effeminacy, envy and covetousness, calumniatings, haughtiness, or despising [d] foolishness : of others, foolish vain-glorious boasting.

⁸ machinations, διαλογισμοί.

¹⁰ calumny, βλασφημία.

⁹ immoderate desires, wickednesses, πλεονεξίαι, πονηρίαι.

23 All these evil things come from within, and defile the man.

23. These vile things are they that are truly said to come out of the man, that is, out of his soul, betraying themselves by actions, and leaving a stain and blemish upon it.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was ^a a Greek, a Syro-phenician by ^b nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said ^c I am first to exercise my office, to distribute my miracles of mercy, among the Jews, which have always unto her, ^d Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* profane, unto the dogs.

28 And she answered and said unto him, ^e Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst

^f to the utmost parts of Palestine, which border upon Tyre and Sidon—

^h not of the Jewish profession, but by religion an heathen, born near the sea shore called Phenicia and Canaan: see note [*f*] on Matt. xv.

ⁱ I am first to exercise my office, to distribute my miracles of mercy, among the Jews, which have always had a nearer relation to God than any other nation, and all other nations looked on by them as vile and profane, not to be conversed with; they are first to be taken care for, and when they have their fill, then the fullness of God's mercy may overflow to the Gentiles.

^k Though it be so, Sir, yet that which may be had by another poor creature without prejudice to the Jews is all that I beg of thee, and such proportions are allowed even to dogs when the children have the full meal.

29. And he said, The faith expressed by this answer of thine is such, Matt. xv. 28, and so much beyond ordinary, that it shall not go unrewarded, and therefore go thy way—

¹¹ extraction, τρόπον.

of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and ¹² had an [e] impediment in his speech; and they beseech him to ¹ put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and ² he spit, and touched his tongue;

34 And looking up to heaven, he ¹³ sighed, and saith unto him, Ephphatha, that is, "Be opened."

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were ¹⁴ beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

² I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

¹² dumb, or that could hardly speak, tonguetied than above measure, ὑπερπεισθεῖς.

¹³ groaned, ἐστέναξε.

¹⁴ more

¹ bless him, and so cure him.

^m touched his tongue with a little spittle on his finger, and nothing else.

ⁿ All impediments be removed, thy hearing and speaking come to thee.

3 And if I send them away fasting to their own houses, *they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to ¹ sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*: and they ^b did set *them* before the people.

7 And they had a few small fishes: and he blessed, and ^c commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into ² the parts of Dalmanutha.

11 And the Pharisees came forth, and began to ³ question with him, seeking of him a sign from heaven, tempting him.

* either they will faint for want of refreshment, or else to get victuals they will be scattered and dispersed from one another: see note [m] on Matt. ix.

^b distributed them, gave every one of the multitude a portion.

^c appointed them to give every one a piece of fish.

^d the coasts of Magdala, Matt. xv. 39, or Magadon, (as St. Jerome and St. Augustine there read it,) a village near which lies another called Dalmanutha; so that either of them might fitly denominate the whole.

^e requiring him to shew them some miracle from heaven, by which they might know him to be a prophet; but this they did, not out of sincerity of heart, to believe in him upon any such miracle, (of which they had store already,) but only to ensnare him.

¹ lie down, ἀναπεσεῖν. reads, δρια Μαδεγαδᾶ.

² Or, the borders of Magedon; for the old Gr. and Lat. MS. dispute with him, demanding, συζητεῖν αἰτῆσαι γρούσσεις.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? verily I say unto you, There shall no sign be given which befell Jonas, Matt. xvi. 4, that shall be afforded unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread ? perceive ye not yet, neither understand ye your heart thus hardened ?

18 Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of frag-

12. Hereupon saith Christ in a great sadness, This is an infidel perverse sort of people, miracles would be but cast away upon these, and therefore they shall not be afforded them upon asking, only that great miracle of my rising from death, typified by that shall no sign be given which befell Jonas, Matt. xvi. 4, that shall be afforded unto this generation.

^a See note [a] on Matt. xvi.

^b This he saith to reproach us for our negligence in providing and bringing victuals with us.

^c Why should you think that my speech should relate to your having no bread ? as if I were not able to supply that want : will you never understand nor consider what is done before you ? will you always be thus senseless, thus unimprovable, that nothing can enter into you, making no use of eyes or ears or memory, after all this ?

^d See note [b] on Matt. xvi.

^e groaned, *διατεράξας*. ^f See, take heed of, 'Οσάτε, βλέπετε. ^g do ye discourse that ye have no bread ? do ye not yet understand nor consider ? Τι διαλογίζεσθε, οὐδὲ λύπους οὐδὲ περί ; οὐτως νοεῖτε, οὐδὲ συνίετε ;

ments took ye up ?
And they said, Seven.

21 And he said unto them, ⁷ How is it that ye do not understand ?

22 ¶ And he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town ; and when he had spit ⁸ on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he ⁹ [a] looked up, and said, ¹⁰ I see men, but cannot distinguish them from trees, see men as trees, but that they walk.

25 After that he put his hands again upon his eyes, and ^m made him look up : and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell ^{it} to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am ?

28 And they answered, John the Baptist : but some say, Elias ; and others, One of the prophets.

29 And he saith unto them, But

⁷ How do ye not consider ? Πῶς οὐκ ουτερε ; ⁸ into, etc. ⁹ recovered sight. ¹⁰ I see men, for, as trees, I see them walking ; or, I behold men, for I see as it were trees walking : so the King's MS. and many printed copies, Βλέπω τοὺς ἀνθρώπους, θτι ὡς δένδρα δρῶ, πέρωσι.

^k How stupidly inconsiderate are you !

¹ I see men, but cannot distinguish them from trees,

^m wrought the cure perfectly upon him : and he—

ⁿ See note [c] on Matt. xvi.

whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever will

^o the long expected Messias of the world.

^p not proclaim him as yet to any that he was the Christ: see Matt. xvi. 20.

^q the prophecies of the Messias could not be fulfilled, unless he suffer, and be rejected, and at last put to death by the great consistory or sanhedrim of Jerusalem, (see note [c] on ch. v.) and rise again the third day.

^r in the hearing of the people (see note [a] on John vii.), or without any figure or parable to involve it, which formerly he had often used, John ii. 19, and iii. 14. Matt. xvi. 4.

^s telling him, that his proposal was contrary to the will of God, the prophecies, the end of his coming, the salvation of men, and such only as was fit for the adversary of all these to propose to him.

^t will undertake to be my disciple, must resolve not to care what becomes of his own secular advantages, or of even life itself, but prepare himself for the same death that I shall die before him, and to follow me as and follow me.

35 For whosoever a disciple both in life and death.

35, 36. And let me tell him, that the great care of preserving himself, if it make him to deny or forsake me in the pursuit of it, shall not be a probable course of standing him in any stead in this world, it shall be the very means to destroy many, who, if they continued firm to their profession, might probably escape,

(see Matt. xvi. 25,) and however, the advantages to the constant and losses to the cowardly in another life are infinitely above all other considerations.

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

37. The losing of life here, if it happen by an unchristian desire to save it, or however, everlasting death, is so great a loss, that nothing else is worth having which is so purchased.

38. See notes [m] and [n] on Matt. xvi.

CHAP. IX.

AND he said unto them, Verily I say unto you, "That there be some of them that death of some that are here, particularly of John, stand here, which shall not taste of death, till they have seen the kingdom of God come with iii., note [a] on Matt. xvii., and note [b] on Matt. xxiv. power.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was

^a In this generation, Matt. xxiv. 34, before the death of some that are here, particularly of John, stand here, which shall be that famous coming of Christ as a king, for that act of revenge upon his crucifiers and destroying the Jewish state: see note [c] on Matt. xxiv.

^b transfigured before them.

changed into another form or manner of appearance before them.

3 And his raiment became shining, exceeding white as snow; so as no [a] fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; also, (as the rest of them were, so that they fell on one for thee, and one for Moses, and one for Elias.

6 For he wist not

^c said to Jesus, Lord, what a blessing is this to us to be made partakers of this dignity! let us abide here always. And not knowing what to speak, being, together: and let us make with his transportation of joy, in a great fright three tabernacles; also, (as the rest of them were, so that they fell on their faces, Matt. xvii. 6,) he spake he knew not what, saying, We will make three tents or tabernacles; one

for thee and us, &c.

what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying,

'This is my beloved Son: hear him.'

8 And suddenly, when they had looked round about, 'they saw no man

any more, save Je-sus only with them-selves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they ¹kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, 'Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and done unto him whatsoever they listed, as it is written

of him.

14 ¶ And when he came to his disciples, by and for you. See Matt. xvii. 11, 12.

¹ held a discourse, disputing among themselves, τὸν λόγον ἐκράτησαν πρὸς δικτούς συζη-

τούτους. ² The scribes say, Οὐτὶ λέγουσιν οἱ γραμμ.

^d This is he whom I have appointed to reveal my whole will unto you; whatsoever he tells you is perfectly my will and pleasure, and he himself the only eternal Son of God, whom therefore you and all the world are obliged to hearken to and obey.

^e Elias and Moses were vanished out of sight, and none left, save Jesus—

11. And upon occasion of what they saw and heard in the mount, (see note [a] on Matt. xvii.) they asked Christ, saying, Is it not resolved by all that are skilled

in the prophecies of scripture, that Elias must come before that great day that Moses and Elias talked of with thee?

12, 13. And he answered them, saying, It is no doubt prophesied of Elias, Mal. iv. 5, that he should come before the great and terrible day of the Lord, that is, the destruction of the Jews, on purpose to convert and deliver them from it, ver. 6. But let me tell you, John Baptist is this Elias; and he, ye know, is come already as well as I, and they have used him

out obdurate against all his threats; and as they have done with him, so shall they deal with me, persecute, despise, and put me to death, according to the predictions of the old prophets concerning the Messiah, they have done unto him as was intimated by John Baptist in those words of his, *Behold the Lamb of God, that taketh away the sins of the world*, meaning that I should bear

your punishments as a lamb, be sacrificed, and slain

for you. See Matt. xvii. 11, 12.

³ also is come, καὶ ἦλθε.

he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, "What question ye with them ?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath ^ba dumb spirit;

18 And wheresoever he taketh him, ^bhe [d]teareth him: his speech (an epilepsy, Luke ix. 39.) and hearing, ver. 25.

and he foameth, and gnasheth with his teeth, and pineth away: and I speake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit ⁷¹[c]tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into

^sAbout what do you question the disciples? ver. 14.

^ba disease, which when it is upon him takes away

his speech (an epilepsy, Luke ix. 39.) and hearing,

ver. 25.

19. He said to his disciples, or, In his answer to the man he said to his disciples: see Matt. xvii. 17.

ⁱput him into a fit,

⁴ What do ye dispute among yourselves? according to some copies, which read, *abrois*, not *abrois*. ⁵ it throws him down. ⁶ Or, he answereth and saith to them: for the King's MS. reads, *ἀποκριθεὶς ἀβροῖς λέγει*. ⁷ boiled within him, troubled him.

the fire, and into the waters, ^b to destroy him : but if thou canst do any thing, have compassion on us, and help us.

²³ Jesus said unto him, ^c If thou canst believe, all things are possible to him that believeth.

²⁴ And straightway the father of the child cried out, and said with tears, Lord, I believe ; ^d help thou mine unbelief.

²⁵ When Jesus saw that the people came running together, he ^e rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

²⁶ And the spirit cried, and ^f rent him sore, and came out of him : and he was as one dead ; insomuch that many said, He is dead.

²⁷ But Jesus took him by the hand, and lifted him up ; and he ^g arose.

²⁸ And when he was come into the house, ^h his disciples asked him privately, Why could not we cast him out ?

²⁹ And he said unto them, This kind can come forth by their not using that means (which they ought to have nothing, but by used) was it that made them not able to do it, and that was the culpable omission which he reprehended in them, ver. 19. See Matt. xvii. 21.

³⁰ ¶ And they departed thence, and passed through Galilee ; ⁱ and he would not that any man should know it.

^j For he taught

^k so as to endanger his life.

¹ If thou canst believe me to be able to do it, thou mayest then be capable of this miracle ; for all things—

^m and whatever degree of faith is wanting in me, I beseech thee to pardon, and repair it in me.

ⁿ commanded the devil that inflicted that disease, saying, Thou evil spirit, which afflictest this person so sorely that he can neither speak nor hear, I charge—

²⁶ And he fell into a sore fit of epilepsy, and therewith was for ever freed of the disease.

^o recovered.

^p his disciples, thinking verily that they were not able to cure this disease, asked in private what the [d] reason was.

²⁹ And he told them, that to the curing of this disease they ought to have fasted and prayed, and that was the culpable omission which he reprehended in them, ver. 19. See Matt. xvii. 21.

^q and Christ now determined to be more private, seeing and telling his disciples how little good was now likely to be done by his further miracles, it being certain that the chief of the Jews would, instead of

^l put him into a great disquiet, πολλὰ σωρόξεν.

his disciples, and believing on him, put him to death ; but as this should said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum : and being in the house he asked them, What was it that ye disputed among yourselves by the way ?

34 But they held their peace : for 'by the way they had disputed among themselves, ' who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, ' If any desire to be first, let him be last, and servant of all, and servant of the same shall be last of all, and servant of ness being the only advantage of that precedence, which shall befall you and your successors in the

36 And he took a church-

child, and set him in the midst of them : 36, 37. To which purpose he gave them a significant emblem in shewing them a little child, and when he had taken him in his arms and arms, he said unto bracing him ; by the former part intimating, (what

37 Whosoever shall receive one of such children in my name, (to have that authority in the church after, which he receiveth me : and hath now from his Father,) humility and meekness is whosoever shall receive me, receiveth child,) his great kindness to, and particular owning not me, but him that of such humble followers of his: they have com-

38 ¶ And John sion from him, as he hath from his Father, and the answered him, say- ing, Master, we saw one casting out devils in thy name, and he that followeth not us : commission Christ came with.

and we forbad him, ' goes not along in our company,

[¶] who was greatest, *τίς μείζων*.

because he followeth
not us.

39 But Jesus said, "This proposal of thine is like that of Joshua, forbid him not: for there is no man Numb. xi. 28, and is to be answered as that was by which shall do a Moses, Let as many cast out devils in my name as miracle in my name, will or can; for though they accompany not with us, that can lightly speak as then Eldad and Medad were not with the rest of evil of me.

40 For he that is the seventy, ver. 27, yet assuredly the same Spirit not against us is on worketh in them, and I shall not be dishonoured by our part.

41 For whosoever shall give you a cup of water to drink in take one part or other; and his not engaging against my name, because me, as is evident by his using, not blaspheming my ye belong to Christ, name, is an argument infallible that he is on my side, verily I say unto you, he shall not believes in my name, which he makes use of to such lose his reward. purposes.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. For it is not only the great eminent performances, those which are in you my constant attendants and disciples, which is accepted by me, but every the least degree of sincere faith and Christian performance, (proportionable but to the expressing the least kindness, giving a cup of water to a disciple of mine for being such,) shall be accepted and rewarded by me.

43 And if thy hand offend thee, cut it off: it is better for in the least degree, discourage the meanest Christian, thee to enter into hinder his progress in Christianity, his condition is life maimed, than so sad, that as it were much better for him never to have been born, so being born it were a ferment fire that never shall to him to be annihilated again.

be quenched: **43—48**. It is a sad thing that Christians should,

44 Where their worm dieth not, by any temptations or occasions whatsoever, be aliened from Christ; yet such things are to be looked quenched. for; and therefore the great misery of it and infe-

45 And if thy foot licity lies upon them that do contribute any thing offend thee, cut it towards it (see Matt. xviii. 7). And therefore, if off: it is better for any thing that is most near unto thee, most useful, thee to enter halt into life, than having or necessary to thy secular concerns, be a means two feet to be cast to alien thee from the service and confession of Christ, into hell, into the part with it most readily and speedily; thou hadst fire that never shall better lose that and (after whatever sufferings here) be quenched:

46 Where their worm dieth not, and ral enjoyments here) to be thrown into hell, where the fire is not the remorse for such folly, and the sharp torments quenched.

attending it, shall never be at an end.

47 And if thine eye offend thee, pluck it out: it is

better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire :

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be [*e*] salted course, with fire, and every fire, but every pious man will preserve himself pure sacrifice shall be from all evil affections, as the sacrifice is by salt from salted with salt.

50 Salt is good : but if the salt have lost his saltiness, wherewith will ye season it? [f] salt in yourselves, and have peace one with another.

49. For every apostate or temporary Christian, flesh fore-mentioned is taken off from the Christian every wicked man that by the temptations of the

all putrefaction.

* As the doctrine and grace of Christ is useful to you in respect of yourselves, to eat up corruptions in the soul, so let it have that other quality of salt, as it is a sign of union and of the perpetuity and firmness of that, and so let it engage you in all amity and peaceableness with other men.

CHAP. X.

* departed from Galilee, Matt. xix. 1.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, * Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, * Moses suffered to write a bill of divorce, and to put her away.

5 And Jesus answered and said unto them, * For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

^b Is it lawful for a man upon a dislike of his wife, for other causes besides fornication, to put her away? This they asked out of an intention to ensnare him,

knowing his doctrine in this matter, Matt. v. 32, contradicted that liberty which they had by Moses.

* Moses gave us liberty to do so, Deut. xxiv. 1.

* This law wherein that was permitted by Moses was written to provide by that means against the inflexibility and impersuasibleness of the Jews' hearts, which, if this were forbidden them, would be apt to commit some greater villany.

6—9. But the prime law of the creation was quite otherwise, making the union between husband and wife a sacred thing, that must not be violated by any. See note on 2 Peter i. 6.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever ries, when he is the husband of another, and causeth shall put away his his own wife, from whom he thus unreconcilably wife, and marry another, committeth a parteth, to commit adultery, Matt. v. 32; that is, adultery against her, giveth her great occasion and temptation and danger

12 And if a woman to do so. shall '[a] put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into

• by living as an husband with her, whom he mar-

part with her husband, do her part in absolving the husband from his band to her, and make use of it to marry herself again to another.

• they are of that temper of innocence and simplicity, (and being impotent themselves resign themselves up to be aided and sustained by others,) that they are of all others the fittest emblems of those of whom the Christian church is made up here, and heaven hereafter.

15. And he that shall not come to Christianity as a little child, with that very humility and self-denial and resignation, and sole dependence on Christ, as is observable in one of this age, shall never be received or entertained by Christ.

the way,¹ there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why call-est thou me good? ^h

^{there is none good but one, that is, God.}

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^b [b] Defraud not, not seek to increase thy own condition by the dimi-

Honour thy father and mother.

20 And he answered and said unto him, Master, ⁱ all these have I observed from my youth.

21 Then Jesus beholding him ^m loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How [c] hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again,

and saith unto them, Children, how hard

^h a young man, Matt. xix. 20, a ruler, Luke xviii. 18.

ⁱ The attribute of *good* belongs truly to none but God: is that thy meaning to acknowledge me such when thou callest me by that title?

^k the six commandments of the second table of the decalogue, Honour thy father and thy mother, Thou shalt not commit adultery, &c., and instead of the tenth, Thou shalt rest contented with thy own, and ^b [b] nition of other men's.

^l thus far I have gone already, and have all my time constantly been an observer of all these commands.

^m approved these gracious beginnings in him, and accordingly spake friendly and kindly to him, to allure and advance him to that degree of contempt of worldly possessions and riches (which otherwise would depress his soul, and make him incapable of true dis-

ciplineship, as the thorns in the parable of the sower) that might give him the true advantages of wealth,

ability of relieving and supporting others, and by a readiness to suffer the utmost in that profession, qua-

lify him for a capacity of discipleship first, and then

at that saying, and of eternal treasure.

ⁿ undertake the doctrine of Christ here, or be made partakers of his glory in the kingdom of heaven here-

after!

¹ Or, behold a certain rich man: so the King's MS. reads, *ἴδοι τὸν πλούσιον*.

² Depriva-

is it for them ^a that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than ^b for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can ^c be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and children, and lands, with persecutions; and in the know this, that of those that come in latest to discipleship or apostleship (as Paul), some shall in diligence and bringing in proselytes to Christ, 1 Cor. xv. 10,

^d But [d] many that ^e first shall be last; and the last Peter who here speaks and the other disciples of Christ's first election.)

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before

^a that look upon wealth with the eye of the world, as that which can help them to all they want, to enter into—

^b for such a rich man continuing in that worldly-mindedness to enter—

^c See Matt. xix. 25.

27. See Matt. xix. 26.

29. See Matt. xix. 29.

^d See note [e] on 2 Peter iii.

31. But for you who talk so much of your sufferings know this, that of those that come in latest to discipleship or apostleship (as Paul), some shall in diligence and bringing in proselytes to Christ, 1 Cor. xv. 10, very much outstrip those who came in first, (that is, Peter who here speaks and the other disciples of Christ's first election.)

32. And as Christ before and his disciples after him were going up to Jerusalem they began to consider the danger of this voyage, the sanhedrim re-

^e have placed their confidence, *πενθήτας*.

them: and they were solving to kill him, John xi. 53, and sending writs to amaz'd; and as they apprehend him, ver. 57, and they were horribly afraid, followed, they were whereupon he took the twelve into a nearer confer-afraid. And he took again the twelve, and ence, Matt. xx. 7, and began to tell them distinctly began to tell them what usage he should now meet with at Jerusalem. what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusa-lem; and the Son of man shall be deliver-ed unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the power to put any man to death, they shall deliver him Gentiles:

34 And 'they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Mas-ter, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said un-to them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the

"because they have not themselves in the sanhedrim up to the Romans to do it.

"he shall be reproachfully dealt with and scourged, and spit on, and put to death, and the third day—

35. And the mother of James and John in behalf of her children came (Matt. xx. 20.) to him with a petition. See note [a] on Luke vii.

"The preferment which ye ask for is not such as you take it for, but only a condition of suffering, which perhaps you will not be much in love with or able to support.

cup that I drink of ;
and with the baptism
that I am baptized
withal shall ye be
baptized :

40 But to sit on
my right hand and
on my left hand ⁵ is
not mine to give ;
but it shall be given
to them for whom it
is prepared.

41 And when the
ten heard it, they be-
gan ⁶ to be much dis-
pleased with James
and John.

42 But Jesus called
them to him, and
saith unto them, Ye
know that ⁷ they
which ⁷ are account-
ed to rule over the
Gentiles exercise
lordship over them ;
and their great ones ¹ Peter v.
exercise authority
upon them.

43 But so shall it
not be among you :
but whosoever will
be great among you,
shall be your minis-
ter :

44 And whosoever
of you will be the
chiefest, shall be ser-
vant of all.

45 For even the
Son of man came not
to be ministered un-
to, but to minister,
and to give his life a
ransom for many.

46 ¶ And they came
to Jericho : and as
he went out of Jeri-
cho with his disci-
ples and a great
number of people,
blind Bartimæus,

⁷ there were two blind men, Matt. xx. 30, of which
the son of Timæus, one was called Bartimæus, that is, the son of Timæus,
sat by the highway which sat—

47 And when he heard that it was Je-
that passed by, Bartimæus (and the other in like man-

⁸ it is not mine to give, save to those for whom it hath been prepared, οὐκέτις ἔμας δοῦ-
με, ἀλλ' οὐς τρομαρτίαν. ⁶ to have indignation about James, ἐγνωκτεῖν τεπὶ Ιάκ.

40. But to be advanced before all others is a thing
of that nature that I shall not dispose of it according
to favour partially, to gratify you or satisfy your im-
portunity, but according to those rules and conditions
to them for whom it and qualifications which my Father hath set down.

⁷ they that among the Gentiles do exercise rule
over them receive advantages from their subjects, are
served and maintained in all their grandeur and
splendour by them : see Matt. xx. 25, and note [a] on

1 Peter v.

43. But in the authority which I shall confer on
you and your successors it shall be quite otherwise,
ye shall attend and wait upon them whose rulers you
shall be your minis-
ter.

44. And the higher ye are advanced in ecclesiastic
dignity, the greater burden of office and duty shall
lie upon you, to attend the wants of all your inferiors,
and to supply them.

45. See Matt. xx. 28.

sus of Nazareth, he ner, Matt. xx.) cried out and said, Jesus, thou son of began to cry out, and David— say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away ^{*} his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto ^{*}him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

^{*} his upper garment : see note [r] on Matt. v.

^{*} Bartimæus, (and the other also, both together,) Go thy way—

CHAP. XI.

1. Matt. xxi. 1.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a ^{*} colt tied,

^{*} foal of an ass tied—

whereon never man
sat; loose him, and
bring him.

3 And if any man
say unto you, Why
do ye this? say ye
that the Lord hath
need of him; and
straightway he will
send him hither.

4 And they went
their way, and found
the colt tied by the
door without in a
place where two ways
met; and they loose
him.

5 And certain of
them that stood there
said unto them, What
do ye, loosing the
colt?

6 And they said
unto them even as
Jesus had command-
ed: and they let them
go.

7 And they brought
the colt to Jesus,
and cast their gar-
ments on him; and
he sat upon him.

8 And many spread
their garments in the
way: and others cut
down branches off
the trees, and straw-
ed them in the way.

9 And they that
went before, and they
that followed, cried,
saying, Hosanna;
¹ Blessed is ^c he that
cometh in the name
of the Lord:

¹⁰ ²Blessed be ^d the
kingdom of our fa-
ther David, that com-
eth in the name of ^e expected as future, and is now ready to begin: we
the Lord: Hosanna acknowledge thee, O Lord, in the highest heavens.
in the highest. See note [a] on Matt. xxi.

11 And Jesus en-
tered into Jerusalem,
and into the temple:
and ^fwhen he had

^b See note [a] on chap. v.

^c the Messias, whose coming is prophesied of, and
so long expected. See note [a] on Matt. xi., and
Matt. xxi. 9.

^d that kingdom of David our father (or of Christ
typified by him) which hath been prophesied of, and
eth in the name of ^e expected as future, and is now ready to begin: we
the Lord: Hosanna acknowledge thee, O Lord, in the highest heavens.

See note [a] on Matt. xxi.

^f having cured the lame, &c., Matt. xxi. 14, &c., at

¹ Blessed in the name of the Lord be he that cometh. ² Blessed in the name of the
Lord be the coming, or future kingdom of David our father, εὐλογημένη ἡ δραχμέτων βασιλεία
τοῦ λόγου τοῦ Κυρίου.

looked round about even he retired to Bethany to lodge there with his upon all things, and disciples.

now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, ³when they were come from Bethany, he was hungry :

13 And seeing a fig tree afar off having full of leaves, and went to see if there were any fruit leaves, he came, ⁴if on it, and when he came he found no one fig nor any haply he might find any thing thereon : thing but leaves on it, the year being, it seems, unand when he came seasonable for that fruit, and therefore being willing to it, he found no- to shew a miracle on a fruitless tree (which had nothing but leaves; for thing but leaves to be destroyed by his curse) he said [a] not yet.

14 And Jesus an- shall wither and dry up presently. Which sentence swered and said un- of Christ, if it be applied as an emblem to men that to it, No man eat bear no fruit, it will then signify that they which profruit of thee hereafter fess piety (which is answerable to bearing of leaves) for ever. And his disciples heard it. must never be found without fruit; if they be, Christ

15 ¶ And they come will visit them, and subtraction of grace and destruc- to Jerusalem : and tion will be their portion, the one following upon the Jesus went into the temple, and began to cast out them that Christ. But the most pregnant meaning of it is, that sold and bought ⁵in the Jews, which were just like that leafy tree, without the temple, and over- any kind of degree of fruit on it at this time, when threw the tables of Christ came from heaven to call for it, should sud- the moneymakers, denly be destroyed.

and the seats of them that sold doves ; ⁶ in the court of the Gentiles, which the Jews were

16 And would not more willing to profane, (see note [b]), and overturned suffer that any man the tables, &c. See note [b] on Matt. xxi. should carry ^{any} vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house ⁷shall be called ⁸shall be an holy place, set apart for all the people of [b] all nations of the world to worship me in, but you have trans- the house of prayer? but ye have made it formed it into a receptacle for cheats to reside in: see a den of thieves. note [c] on Matt. xxi.

18 And the scribes and chief priests heard it, and sought how they might de-

³ as they went out, ἐξελθόντων αὐτῶν. ⁴ if forsooth, εἰ δρα. ⁵ it was not a season of figs. ⁶ commodity, σκένος : see note [b] on Matt. xxi. ⁷ the house of prayer to all nations, οἶκος προσευχῆς πᾶσι τοῖς λθρεσι.

stroy him : ^a for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye to you, that ye shall be sure to receive from me. shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

^b for resolving not to be instructed or reformed by him, not to receive the reformation brought from heaven, they were yet afraid that something would come of it derogatory to their authority, for the whole multitude of men that heard him looked on him with admiration.

^c went again from Bethany to Jerusalem, Matt. xxi. 20, they saw—

* to the disciples, Believe in God.

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, shall set upon thee the moving of a mountain, and assuredly believe that it shall be done, he shall do whatsoever he will.

24. This is to be undertaken by you, not upon confidence of your own strength, but by humble prayer to God; and whatsoever you shall thus pray for, believing that I will according to my promise grant it to you, that ye shall be sure to receive from me.

25. But for the obtaining this certain return to your prayers, the other conditions, which have formerly been required (see Matt. vi. 14.) to make men's prayers effectual, must be observed by you, namely, that whenever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deal with you.

26. And if you do not so, there is no expectation that any prayer of yours, whether for pardon of sin or any thing else, shall be heard and granted by God.

^a Or, feared, because: for the King's MS. leaves out αφέντος.

27 ¶ And they come again to Jerusalem : and as he was walking in the temple, there come to him ^{the chief priests, and} ^{the sanhedrim of the Jews,} to whom prophets the scribes, and the were wont to approve their mission, and say— elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? ^{30. Was John, that received proselytes by baptism,} sent with commission from God or no?

answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all ~~men~~ counted John, that he was

"a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

^m a prophet sent with commission from God.

CHAP. XII.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and a winefat, and built a tower, and let it

1. And Christ spake many parables unto them, all as first, that mentioned Matt. xxi. 28, and then, se-

digged a place for the winefat, and built

a tower, and let it

out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner :

10. Psalm cxviii. 22, Isaiah xxviii. 16, Matt. xxi.
42, Acts iv. 11, Rom. ix. 33, 1 Peter ii. 7.

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, occasion to apprehend him, being somewhat restrained but feared the people: for they knew that he had spoken against them: and they left fine way. 13 Soon after, being willing to get some accusa-

13 ¶ And they sent unto him certain of some of the Herodians together to him, the Pharisees and the Pharisees and of that thought not Cæsar to have right over Judea, but the Herodians, to catch him in his words.

14 And when they that between them they might bring him to say some- were come, they say what either against the liberty of the people of God, unto him, Master, asserted by the Pharisees, or against the power of the we know "that thou Roman emperor, asserted by the others; perhaps also art true, and carest for no man: for thou suspecting, by his frequent being in Galilee, (and his regardest not the apostles most of them being born there,) that he was person of men, but of the sect and doctrine of the Galileans, that no teachest the way of acknowledgment or tribute was to be paid to the God in truth: Is it lawful to give [a] tri-

bute to Cæsar, or ^a that thou wilt freely speak thy mind what danger not?

15 Shall we give, restrain thee from telling us the will of God.

But he, knowing ^btheir hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and super- scriptio

16. See note [c] on Matt. xxii.

n? And they said unto him, Cæsar's.

17 And Jesus an swering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sad-

duces, which say there is ^c no resurrection; and they asked him—
him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not ^d the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

^d the doctrine of the scriptures concerning the resurrection, and the power of God in bringing it to pass?

26. See note [d] on Matt. xxii.

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said

27. Those therefore were then alive when God said this of them, which was long after their death: ye therefore—

* understanding, ver. 33, and with—

33. And the real substantial performance of all duties both towards God and man is to be preferred before all those ritual performances that religion is generally placed in.

unto him, 'Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.'

35 ¶ And Jesus answered and said, while he taught in the temple, 'How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

^a This account of thine argues that thou art not far from being a Christian, the doctrine of the gospel containing little more in it beyond this.

^b How comes it to be generally resolved by the doctors of the law out of the scripture, that Christ—

40. Matt. xxiii. 14.

^b in the temple over against the chest, into which the free-will offerings were cast for pious and charitable uses, Luke xxi. 1.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she ¹¹ of her [b] want did cast in all that she had, even all her living.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be ² thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, ¹ when shall these things be? and what *shall be* the sign when [a] all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and

¹ having scarce enough for herself, yet out of that very little hath been liberal, and cast in—

CHAP. XIII.

2. See note [a] on Matt. xxiv.

¹ when shall this utter destruction of the temple be, and consequently of the Jewish nation, and what prognostics or forerunners of it shall be observable? (see notes [b] [c] on Matt. xxiv.)

5. And Jesus answered them, The forerunners that you are most concerned to know are the great dangers that ye shall be in if ye be not very wary of being seduced and drawn off from the truth.

6. For before that time many false prophets and false Christs pretending to deliver the nation from the Roman subjection shall appear among you, and draw many followers after them.

¹ out of her penury, ἀπὸ τῆς.

² plucked asunder, καταλυθῇ.

rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all na-

8. For there shall be civil wars among you (see note [e] on Matt. xxiv.) and earthquakes in several parts of your country, and famines and tumults: these are as the first grudging of those great pangs of travail which shall after some time come suddenly upon your nation.

^b to the great consistory in Jerusalem, and the lesser in other cities, where you shall be scourged and delivered to the Roman powers, that they may put you to death, (because the Jews cannot,) and this shall be a means of making known to them the Christian religion (as it was in St. Peter and Paul).

10. But before this destruction come on the Jews the disciples shall have preached through all the cities of Jewry, and from them depart to the Gentiles.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye:

for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and nearest to you, from the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure

^c carry you before those tribunals, be not solicitous beforehand (see Matt. x. 19.) what answers or pleas to make, for at that time ye shall be by the Spirit of God extraordinarily instructed what apologies or answers to make; and what shall then come into your hearts, remember it is an effect of this special promise of mine, and so to be looked on by you as the dictate of God's Spirit, and not as any invention of your own,

and so without fear or diffidence to be delivered by

12. And these prosecutions and bringing you before tribunals ye must look for from those that are

13. And indeed from all sorts of men the true Christian professors must look for very sharp opposition; all which must not be matter of discouragement

to death. 13. And indeed from all sorts of men the true Christian professors must look for very sharp opposition; all which must not be matter of discouragement

God, that the adhering constantly to Christ will be of all other things the most probable way to deliver you from the present dangers that shall overwhelm the unbelievers and apostates, and the only sure way of

^a the pangs of travail, ἀσθνεία.

^b the councils and consistories, ye shall, εἰς συνέδρια καὶ συνεκδύσεις, επαντέρετε.

^c to them, επρόσι.

unto the end, the making you eternally happy, (see note [h] on Matt. x. same shall be saved. 22,) whatsoever your sufferings be.

14 ¶ But when ye shall see ^dthe abomination of desolation, spoken of by Daniel the prophet, standing where it ought to be suffered to approach, &c., (what ye read in not, (let him that Daniel of other times have here a farther completion,) readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field ^enot turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye any else, in case it happen to be in the winter, will be that your flight be much endangered by it.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, ^fno flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, *he* is there; believe him not:

22 For false Christs and false prophets

^d the Roman army (see note [f] on Matt. xxiv.) like that which Daniel spake of, besieging Jerusalem, that holy city, towards which the Gentiles ought not then be sure ye get you out of Judæa: see note [g] on Matt. xxiv.

^e get away with as much speed as possibly he can, and not venture the hazard of his life to save any thing that he hath.

17, 18. And the haste will be so great which will be necessary in this conjuncture of time, that they that have encumbrances about them to stop that haste, as for example, women with child, or that give suck, or

19. For they shall be days of most heavy affliction and pressure, such as never were and never shall be paralleled in any time.

^f such fury of the zealots, such intestine tumults and horrid cruelties, and such foreign close sieges and plagues, that it will be imputable as an especial act of God's overruling providence if there be one Jew left undestroyed. But it is foretold by the prophets that a few shall escape, and that all the Jews should be utterly cut off (see Matt. xxiv. 22, and note [k]); and for the fulfilling that prophecy care shall be taken for the preserving of some, those especially who shall adhere constantly to the obedience and

21. And so ye are nearly concerned to be careful that ye run not out after any deceivers.

^g escape, *εσεθη*.

shall rise, and shall shew signs and wonders, ^{to seduce,} if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and ^{the} ¹ powers that are in heaven shall be shaken.

26 And then shall they see the Son of man ^{coming} in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, ^{from} the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When ⁷ her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

⁶ hosts, δυργμεῖς.

⁸ that they may, or, such as may seduce—

⁹ remember I have forewarned you.

24. Matt. xxiv. 29.

¹ the hosts of heaven, see Matt. xxiv. 29, shall be shaken—

^k See note [a], and on Matt. xxiv. 6, and note [o] on Matt. xxiv. 30, and Matt. xxvi. 64, and præmon. to Revel.

¹ from one end of the world to another. See Matt. xxiv. 31.

29. The like judgment may ye make by these signs and prognostics to discern when this vengeance comes near.

30. To which I farther add, that it shall be within the lifetime of some now living and here present, within thirty or forty years: this is sufficient warning for you and answer to your question, ver. 4.

31. (And do not ye doubt of the truth of it, for it is irreversibly set.)

⁷ the branch thereof is now become soft, and the leaves sprout forth, ἀστῆς οὖτις ὁ κλάδος ἀπαλός γένεται, καὶ ἀφεντὶ τὰ φύλλα.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither [*b*] the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, "at even, or at midnight, or at the [c] cockcrowing, or

in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

32. But of the point of time when this shall be, no created understanding knows, no, not Christ himself according to his human nature.

33. And this on purpose thus concealed to lay the greater obligation on all to be perpetually watchful and diligent to behave themselves like Christians.

"at nine at night, or at twelve, or at three, or at six in the morning.

36. Lest he come at a time when ye least expect him, and find you in a posture uncapable of mercy from him, unqualified to receive benefit by his coming.

CHAP. XIV.

AFTER two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the 'feast of the day, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an ² alabaster box of ointment of

1. When the passover, which is the preparation to the seven days feast of unleavened bread, (or in the evening of which began the abstinence from all leavened bread,) was now but two days off, that is, about Wednesday in the passion week, the sanhedrim took counsel how they might apprehend him secretly without any great noise, (Luke xxii. 6.) and put—

2. And they resolved on it in council (see Matt. xxvi. 5.) that it were best to defer it till after the passover, lest the multitudes being then there they should rescue him tumultuously.

¹ feast, ἑορτή.

² a cruise, ἀλαβάστρον: see note [*b*] on Matt. xxvi.

[a] spikenard very precious; and she
[b] brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought^a a good work on me.

7 For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always.

8 She hath done what she ^b could: she is come aforehand to anoint my body ^c to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, ^c to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might ^d conveniently betray him.

^e shaking or rubbing the cruise, she poured out of it upon.

^f τὸν ἀπαφλισμόν. ^g seasonably deliver him up, εὐκαλεῖσθαι παραδοῦναι.

4. Judas was very angry at it, (Matt. xxvi. 8,) and said—

^a a singular work of charity upon me.

^b had in her power, was able; she hath done this prophetically unto me, using this funeral rite as a prefiguration of my death, which is now approaching.

11. Matt. xxvi. 2.

^d toward embalming, εἰς

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12 And ^dthe [c] first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

^d on Thursday even, the beginning or first part of the paschal day, on which they use to put leaven out of their dwellings, and at the conclusion of it, that is, at sunset following, to eat the passover, his disciples (according to the custom of beginning then to make preparation for the paschal sacrifice on the day approaching) came and said unto him—

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room ^efurnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready ^fthe passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, ^gOne of you ^hwhich eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto

^c Peter and John, Luke xxii. 8, and saith—

^f the unleavened bread and bitter herbs as a commemoration of the deliverance out of Egypt, (but not the lamb,) see note [c].

17. And in the night (see note [d] on Matt. xiv.) he comes with the rest of the twelve.

^g One that eateth in the same mess with me, ver. 20, shall betray me.

^e laid with carpets, ἐστρωμένον. ^f lay along, ἀνακειμένον. ^g One of you shall deliver me up, he that eateth with me, εἰς δὲ ὑμῶν παραδόσει με, δὲ στήλων μετ' ἔμοι.

them, It is one of ^h even he (according to Psalm xli. 12.) that eateth the twelve, ^g that in the same mess with me. dippeth with me in

the dish. 21. I am to go out of this world to be put to death,

21 The Son of man according to prophecies; God hath determined that indeed goeth, as it I should come, and like the good shepherd, incur any is written of him: hazard, lay down my life for the sheep, and foresee- but woe to that man by whom the Son of man is betrayed! and the malice of the Jews, and their bloody designs, man is betrayed! good were it for that permit me to be slain by them, and accordingly hath man if he had never foretold it by the prophets, that I should be led as a been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: 22, 23. And at the conclusion of that supper, Luke xxii. 20, 1 Cor. xi. 25, Jesus instituted the eucharist. And therefore any such is a most wretched creature.

24 And he said unto them, This is my blood ¹ of the new testament, which is shed for many. ¹ in which a covenant of infinite mercy is sealed with mankind, to assure unto them pardon of sin, Matt. xxvi. 28, upon their repentance and new life.

25 Verily I say unto you, ¹ I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung ¹ an hymn, they went out into the mount of Olives. ¹ See note [f] on Matt. xxvi. 29.) ¹ that this is the last passover I shall keep with you; the next feast I shall keep with you will be in heaven:

27 And Jesus saith unto them, All ye my followers shall be much dismayed and dispersed because of me this night: for it is written,

I will smite the shepherd, and the sheep shall be scattered. 28. But I shall not long continue under the power of death; I shall soon rise again; and when I do so, I will appear to you in Judæa first, John xx. 19, and afterward, John xxi. 1, I will go into Galilee, and thither you may resort to me, and I will give confirmations of your faith, John xx. 20, and settle the whole business of the church, ver. 21, &c., before I ascend to heaven..

^g he that, δέ μετέστη. ¹⁰ blood, that of the new covenant, that which is shed, αἷμα τὸ τῆς καυῆς διαθήκης τὸ ἐκχυνόμενον. ¹¹ scandalized in, or through me, σκανδαλισθήσεσθε ἐν ἐμοι.

29 But Peter said unto him, Although confidence and assurance of his own steadiness than all shall be offended, the rest, said unto him—
yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, which is the first part of the Jewish this night, before the day, before the second cockcrowing, (see note [c] on cock crow twice, thou ch. xiii. 35.) thou shalt—
shalt deny me thrice.

31 But he spake the more Christ forewarned him of his fall, the more the more vehemently, confidently he affirmed the contrary, That though ad- If I should die with hering to thee should certainly cost me my life, yet thee, I will not deny thee in any wise. would I not, to save that life, do any thing contrary Likewise also said to the owning and acknowledging thee that thou art they all. my Lord, and I a disciple that retain or belong to thee.

32 And they came Likewise—

to a place which was named Gethsemane : and he saith to his

disciples, Sit ye here,

while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the portion of affliction now present upon him

hour might pass from him.

36 And he said,

¹⁴ Abba, Father, all things are possible

unto thee; take away this cup from me :

nevertheless not

what I will, but what thou wilt.

37 And he cometh, to do so much less ? In this state of agony, which I

and findest them expressed to you that I was in, ver. 34, couldest thou

unto Peter, Simon, be so little concerned as to fall asleep when I stayed

sleepest thou? could so little while from you ?

¹² over and above, said the more, Though there should be a necessity that I should die with thee, ἐκ περισσοῦ θέλεγε μᾶλλον, 'Edu με δέη συναποθανεῖν σοι. ¹³ going before a little, he fell, προελθὼν μικρὸν, έπεσεν. ¹⁴ Abba, which is, Father, Ἀββᾶ δ Πατήρ: see note [c] on Rom. viii.

est not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is¹⁵ ready, but the flesh is weak.

39 And again he said to them, "Go ye to be watchful and importunate with God in prayer that you be not overcome by temptation: (see Matt. xxvi. 41). The spirit—

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: [d] it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from "the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

38. Believe it, as confident and secure and unconcerned as you are, the danger now approaching me is so near to you also, and the temptation from thence to deny and forswear me so great, that it were fitter for

40. See Matt. xxvi. 44.

¹ Fare you well; your watching will now be no farther useful to me, the fatal minute foretold you is now present; behold, I shall presently be apprehended and delivered to the Romans, by them to be put to death (because the Jews could not put to death).

^u the sanhedrim of the Jews.

^x carry him to safe custody, take care he escape not.

¹⁵ forward, πρόθυμος.

⁴⁷ And one ^y of them ^x of the three disciples that were with him, ver. 33, that ¹⁶ stood by drew viz., Peter, drew a sword—a sword, and smote a servant of the high priest, and cut off his ear.

⁴⁸ And Jesus answered and said unto them, Are ye come out, as against a thief, with swords ⁵², &c., turns him to the company that comes to apprehend him, and said, Are ye come—take me?

⁴⁹ I was daily with you in the temple teaching, and ye took me not: but ^{the} scriptures must be fulfilled.

⁵⁰ And they all forsook him, and fled.

⁵¹ And there followed him a certain (as it is probable) raised from bed by the noise, and young man, having a so had no more but his inner garment, and that linen cloth cast about his naked body; and through haste not put on but cast about him, and he the [e] young men followed after to see the event, and the soldiers seeing him were about to apprehend him: and he left—

⁵² And he left the linen cloth, and fled from them naked.

⁵³ ¶ And they led Jesus away to ^b the high priest: and with him were assembled all the chief priests and the elders and the scribes.

⁵⁴ And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the [f] fire.

⁵⁵ And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

⁵⁶ For many bare false witness against him, but their ¹⁷ wit-

⁴⁸. And Jesus having reprehended that hasty unjustifiable zeal in Peter, and cured the wound, out, as restored the ear to him that had lost it, Matt. xxvi. thief, with staves to apprehend him, and said, Are ye come—
this dealing of yours is necessary to the fulfilling of that decree of God's, expressed by the prophecies of Isaiah, &c.

⁵¹. And all his disciples forsook him—

⁵¹. And there was a young man who had been raised from bed by the noise, and young man, having a so had no more but his inner garment, and that linen cloth cast about him, and he the [e] young men followed after to see the event, and the soldiers seeing him were about to apprehend him: and he left—

^b Caiaphas the high priest, Matt. xxvi. 57, where the whole sanhedrim was come together.

¹⁶ were with him, παρεστηκότων.

¹⁷ testimonies were not sufficient.

ness ^c [g] agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 ¹⁸ But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of [A] the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And ^dthey all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did ¹⁹ strike

^c was not equal to that charge of capital crime, were of a lesser moment, if they had been true, not enough to put him to death.

^d some that heard him speak of his own death and resurrection after three days under the phrase of this temple, or, the temple of his body, John ii. 19, and they applied this to the temple of Jerusalem, and bare witness that he said so of that.

59. But that, if sufficiently testified, was yet no capital crime.

60. And therefore to get some charge against him out of his own mouth the high priest stood up and said to him, Answerest thou nothing? what sayest thou to these things which these—

62. See ch. xiii. 26.

^e the whole sanhedrim, ver. 53.

^f Tell us by divine skill who strikes thee.

¹⁸ And neither thus was their testimony sufficient: see note [g]. ¹⁹ sergeants, officers, apparitors, of *τύραννοι*. ²⁰ beat him with blows of a rod, or cudgel, *βασιλικῶν αὐτῶν* ^[A] *βαλλον*: see note [A] on Matt. xxvii.

him with the palms
of their hands.

66 ¶ And as Peter
was beneath in the
palace, there cometh
one of the maids of
the high priest :

67 And when she
saw Peter warming
himself, she looked
upon him, and said,
And thou also wast
with Jesus of Naz-
areth.

68 But he denied,
saying, I know not,
neither understand I
what thou sayest.

And ^a he went out ^s he was preparing to go out into the place before
into the porch ; and the hall, and it was about midnight, the first cock-
the cock crew.

69 And a maid saw crowing.

him ^b again, and be-
gan to say to them
that stood by, This
is *one* of them.

70 And he denied
it again. And a little
after, they that stood
by said again to Pe-
ter, Surely thou art
one of them : for
thou art a Galilæan,
and thy speech a-
greeth thereto.

71 But he began to
curse and to swear, ^c he was preparing to go out into the place before
saying, I know not, swore that he knew him not, was none of his follow-
this man of whom
ye speak.

72 And ^d the second morn, and upon hearing of a cock crow Peter called
time the cock crew. to mind what Jesus had said to him, *Before &c.*, and
And Peter called to mind the word that casting his eye up to Christ, he saw him look earn-
Jesus said unto him, estly upon him, Luke xxii. 61, which, together with
Before the cock crow the crowing of the cock, put him in mind of what he
twice, thou shalt de- had done, and thereupon he wept (as himself con-
when he [e] thought fesses here by his amanuensis St. Mark,) but, say the
thereon, he wept. others, he wept bitterly.

CHAP. XV.

AND straightway
in the morning ^f the ^g the chief priests, elders, and scribes, that is, the
chief priests held a whole sanhedrim, having sat in consultation, and re-
consultation with the

²¹ imprecate, *ἀναθεματίζειν.*

²² he looked upon him, and wept.

elders and scribes solved that he was to be put to death, (Matt. xxvii. 1,) and the whole coun-
cil, and bound Jesus,
and carried him away,
and delivered him to
Pilate.

2 And Pilate asked
him, Art thou the
King of the Jews?
And he answering
said unto him, ^bThou
sayest it.

3 And the chief
priests accused him
of many things: but
he answered nothing.

4 And Pilate asked
him again, saying,
Answerest thou no-
thing? behold how
many things they
witness against thee.

5 But Jesus yet an-
swered nothing; so
that Pilate marvelled.

6 Now at *that* feast
^c he released unto
them one prisoner,
whomsoever they
desired.

7 And there was
one named Barabbas,
^d which *lay* bound
with them that had
made insurrection
with him, who had
committed murder
in the insurrection.

8 And the multitude
crying aloud began
to desire *him* ^eto do
as he had ever done
unto them.

9 But Pilate an-
swered them, saying,
Will ye that I re-
lease unto you the
King of the Jews?

10 For he knew
that the chief priests
had delivered him for
envy.

11 But the chief
priests moved the
people, that he should
rather release Barab-
bas unto them.

12 And Pilate an-
swered and said a-

^b I am.

^c it was the custom for him to loose to the Jews, by
way of gratification, some one prisoner, whomsoever
the multitude of them should demand, ver. 8.

^d that together with his complices was in prison
for having made an insurrection, and this man had
also committed—

^e to release them a prisoner according to custom.

gain unto them,
What will ye then
that I shall do ~~un-~~
~~to him~~ whom ye call
the King of the
Jews?

13 And they cried
out again, Crucify
him.

14 Then Pilate said
unto them, Why,
what evil hath he
done? And they
cried out the more
exceedingly, Crucify
him.

15 ¶ And so Pilate,
¹willing to content
the people, released
Barabbas unto them, Matt. xxvii. 24,) and though he had inflicted scourg-
ing as a lower punishment to release him from this
higher, see note on Luke xxiii. 16, released Barab-
bas, and gave them their desire, delivered Jesus to be
crucified.

16 And the soldiers
led him away into
the hall, ²called Prä-
torium; and they call
together the whole
band.

17 And they [a] clothed
him with purple,
and platted a crown
of thorns, and put
it about his head,

18 And began to
salute him, Hail,
King of the Jews!

19 And they smote
him on the head with
a reed, and did spit
upon him, and bow-
ing their knees wor-
shipped him.

20 And when they
had mocked him,
they took off the pur-
ple from him, and
put his own clothes
on him, and led him
out to crucify him.

21 And they ^bcom-
pel one Simon a Cy-
renian, who passed
by, coming out of
the country, the fa-
ther of Alexander

¹ having scourged him, φραγελλάσας.

^b See note [s] on Matt. v.

² which is the praetor's hall, διστι: πρατόριον.

and Rufus, to bear his cross.

22 And they bring him unto 'the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink ^{*}wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, John xix. 14, that is, betwixt nine and twelve of the crucified him.

26 And the [b] su- perscription of his ac- cussion was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scrip- ture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that de- stroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the ³=chief priests mocking said among themselves with the scribes, He saved and did many miraculous cures on others, but himself he self he cannnot save.

32 Let Christ the King of Israel de-

³ chief priests with the scribes scoffing at him, said one to another, οἱ ἀρχιερεῖς ἐμπαλούσες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον.

ⁱ a place called Golgotha, that is, a place called a skull, Luke xxiii. 33.

* See note [f] on Matt. xxvii. 34.

25. And betwixt the third and the sixth hour, John xix. 14, that is, betwixt nine and twelve of the clock, he was condemned by Pilate, and soon hurried away by the soldiers and fastened to the cross.

26. And according to the Roman custom his indictment or charge for which he was put to death was written and fixed over his head.

28. And by this means that prophecy, Isaiah liii. 12, was fulfilled—

¹ using an expression of detestation, said, Thou that destroyest—

^m rulers of the sanhedrim mocking him said among themselves, He undertook to be a saviour of others, others; himself he self he cannnot save—

scend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the ^p veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw ^q that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of [c] James

ⁿ one of them that were—

33. And when the trumpet that sounded twelve at noon had gone, there was—

^p See Matt. xxvii. 51.

^q the commander of the band of soldiers and other of the soldiers, Matt. xxvii. 54, which stood—

⁴ that when he had so cried he gave, δτι οὗτος κράχας ἐξέπνευσεν.

the ⁶ less and of Joses, and Salome ;
 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the ⁷ day before the sabbath,

43 Joseph of Arimathaea, ^{an honourable [d]} counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate ^{marvelled} ⁸ if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew ^{it} of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary ^{the mother of Joses} beheld where he was laid.

AND when the sabbath was past, Mary Magdalene, and Mary the mother

⁵ little.

⁹ eve of the feast of unleavened bread, (the first day of which was the sabbath or Saturday that year of Christ's passion,) Joseph of Arimathæa—

⁸ one of the sanhedrim, (Luke xxiii. 50,) or else a decurion or counsellor in the province, which also—

¹⁰ did not know, doubted whether he were—

CHAP. XVI.

⁶ whether he were yet dead, εἰ θόν τέθνηκε.

of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre ^b [a] at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw ^c a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and

were amazed: ^d neither said they any thing to any whom they met by the way, but going to tell the apostles what they had heard for they were afraid.

9 ¶ Now when Jesus was risen early to them, Jesus himself appeared to them, and first to the first day of the Mary—

^a embalm him.

^b when the sun was appearing in their horizon.

3, 4. And questioning one with another who should roll away the stone from the door of the tomb, it being a very great stone, they looked up and discerned that it was already removed.

^c an angel in the appearance of a young man sitting on the—

7. But stay not here seeking the living in a tomb, but go tell his disciples, and particularly Peter, that according to his own words before his death, ch. xiv. 28, he is risen from the dead, and that, &c.

¹ ran, *ἔφυγον*.

week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to ^a[b] every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And ^bthese signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 [e] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

^c those that belonged to him, that is, his disciples, as they—

^d to a village called Emmaus, Luke xxiv. 13.

^e all the Gentiles.

16. And he that receiveth the gospel preached by you, and thereupon becomes a proselyte, or disciple of Christ, and desires and receives baptism, the seal of the new covenant, shall for all his former sins, sincerely repented of and forsaken, receive plenary pardon, and upon perseverance in new life, eternal bliss; but he that stands out obstinately and impenitently shall be damned.

17. And moreover, for the propagating the gospel as far as may be, the Spirit shall be poured out upon you, and from you communicated to others, and thereby ye shall be enabled to do miracles, cast out devils, speak strange languages, (Acts ii.) &c.

^a signs shall attend those that believe those things, σημεῖα δὲ τοῦ πιστεύσασι τὰῦτα παρακληθήσεται.

shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL

ACCORDING TO

SAIN T L U K E .

FOR AS MUCH as many have taken in hand to set forth in order a declaration of those things which ¹are [a] most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesse s, and ^b[b] ministers of the word;

3 It seemed good to me also, having ^chad perfect understanding of all things from the very first, to write unto thee in order, most [c]excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been ^dinstructed.

¹ have been performed. ² exactly traced all things from the top, or from the beginning, παρηκολουθηκότι ἐνθεν πᾶσιν ἀκριβῶς. ³ catechized, κατηχήθης.

* which have in these late years been so illustriously acted among us, even—

^b instruments and actors of those things which were the subject-matter of this following history;

3. I thought fit also, having gotten exact knowledge of the several passages, to set them down by way of history, most excellent—

4. That thereby thou mayest be confirmed in the belief of those things which are supposed to have been taught thee and received by thee to prepare thee for baptism, viz., the principles of Christianity.

5 ¶ THERE was in the days of Herod, the king of Judaea, a certain priest named

Zacharias, ^[d] of the family of Abia, 1 Chron. xxiv. 10, that is, the course of Abia: of the eighth of the twenty-four courses of the priests which ministered in the temple by their weeks:

ron, and her name and his—

^[e] Elisabeth.

6 And they were sincere, upright persons, which so lived in obedience to God's will in all matters of duty, (without fore God, walking in indulgence in any known sin,) and to all the Jewish observances, as with God's merciful allowance to human frailties is sure to be acceptable in God's sight.

7 And they had no child, because Abraham was; for beside the barrenness of the wife Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, ^[f] his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people, according to the custom, were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer for the people (joined with the incense, Lev. xvi. 17.) and for the whole world (as 'thy prayer is heard; Josephus and Philo say) is now most effectually heard, God meaning now suddenly to send the Messiah, and thou shalt see his forerunner, who shall be born of thy wife Elizabeth, and called John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of Elias, his forerunner.

the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, very early, ver. 8o.

even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers which toward Ahab was observable in Elias, (to whom to the children, and he hath a greater resemblance than to any of the Old the disobedient [f] to Testament,) to work an universal reformation among the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, ^bI am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be [g] dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias,

^a the prudence of the just, or, the minding of just things.

14. And this birth of a son to thee in thy old age by a barren wife shall not only be matter of joy and exultation to thee, but to many others also; all that expect the Messias shall rejoice at this coming of

15. For he shall be a very eminent person, abstaining after the manner of the Nazarites, and the power of the Holy Ghost shall be discerned to be upon him

16. And being a preacher of repentance to the Jews he shall work upon many of them, and bring them to repentance and new life.

17. And he shall go before the Messias, as his harbinger, with the same affections of zeal and courage and with the same authority and prophetic power, which toward Ahab was observable in Elias, (to whom to the Jews, to bring them to the minding of those things which tend to true justice, and not only of external legal observances, to sincere reformation and change of all their evil ways; and so fit men to receive Christ on his conditions, and to render themselves capable of his mercies.

18. my wife, beside that she hath all her time been barren, grown in years also, past bearing of children.

^b My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was dispatched on this good message to thee.

20. And as a punishment of thy unbelief, and withhold as a sign to assure thee of the truth of what I say, thou shalt be deaf and dumb, and so continue till after the birth of the child, ver. 64, which shall be according to the ordinary course of women's conceiving and bringing forth, reckoning from this time.

and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a [4] vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his [i] ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived presently

(see ver. 20, and note [m]), and as soon as she perceived it she went out of the way to avoid the discourses of the people, and returned not till the time

of the conception of Christ, (and revealing of that,) Lord dealt with me whose officer and harbinger only John was to be. in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, 'Hail, thou that art [k]highly favoured, the [l] Lord is with thee: blessed art thou among women.'

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner

ⁱ sanctuary.

* concluded that God had given him some revelation in time of his offering incense: and he made signs to them, but was not able to speak to them, continuing dumb, after the amazement of it was over.

24, 25. And his wife Elisabeth conceived presently

(and revealing of that,) of the conception of Christ, (and revealing of that,) Lord dealt with me whose officer and harbinger only John was to be. And Elisabeth blessed God for this miraculous mercy

of his, in giving her a child in her old age, and so taking away from her the reproach of barrenness,

which was so heavy and unsupportable among the

Jews, Isaiah iv. 1.

26. And in the sixth month after Elisabeth's con-

ception, see ver. 36, the angel—

ⁱ saluted her in this form: Hail, thou gracious per-
son, the Lord of heaven be with thee! let all men for-
ever account of thee as the most blessed woman in
the world!

29. And seeing and considering what had hap-
pened she knew not what to judge of it, but cast
about what should be the importance of this salu-
tation.

* Hail, gracious person, the Lord be with thee.

* it.

of salutation this
should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive (see Matt. i. 21.) in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, 32, 33. He shall be an eminent person, being the and shall be called Son of God, (see note [7] on Matt. i.) and the God the Son of the Highest: and the Lord of Israel shall settle upon him a spiritual kingdom, of God shall give unto which that temporal of David was but an imperfect him the throne of representation, the absolute government of the church, his father David: that spiritual house of Jacob, and that kingdom of his

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the hand-maid of the Lord; fit, with all submission and humility of mind. And according to thy word.

30. And while she was thus musing, the angel—

31. And though thou art a virgin, yet thou shalt &c.

32, 33. He shall be done by the Holy Ghost and the power of the eternal God coming upon thee, for which cause the child which shall be born shall be the Son of God and not of any man.

36. And for a token of this, know thou that thy cousin Elisabeth hath also conceived in her old age, and that barren woman is now six months gone with child.

37. For nothing is impossible for God to perform, be it never so strange or difficult.

38. And Mary expressed her faith and her obedience, ready to be disposed of by God as he thinks fit, with all submission and humility of mind. And the angel—

And the angel departed from her.

39 And Mary arose [as] in those days, went as speedily as she could into the hill country, and went into the hill country with haste, into a city of Judah, to visit Elisabeth her cousin.

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

45. Thy belief, ver. 38, of that message which the angel delivered unto thee from God, ver. 28 and 36, shall never be repented of by thee, for it shall certainly be performed in every particular exactly.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit have all reason to bless and praise the name of God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to for it.

^o was transported and inspired by God with a prophetic spirit: see note [n].

42. And she brake out into the same words that the angel had used to Mary, ver. 28, adding also an eulogy or benediction to the child in her womb.

43. And what an honour is this to me—

^p at the very minute wherein thou first spakest to me, I was so affected with joy, that the child did suddenly spring in my womb by reason of that joy which

46, 47. Upon this Mary also brake out into a divine hymn of thanksgiving to God, saying, All the faculties of my soul, my affections, and my rational faculty

48. For he hath done an honour (the greatest that was ever done to any) to me, the unworthiest of all his servants; in which respect all posterities shall

look upon me as the happiest person, the most highly dignified by God of any.

49. For the omnipotent God of heaven hath honoured me above imagination, his name be blessed

me great things; and
holy is his name.

50 And his mercy
is on them that fear
him from generation
to generation.

51 He hath shewed
strength with his
arm; he hath scat-
tered the proud in
the imagination of
their hearts.

52 He hath put
down the mighty
from their seats, and
exalted them of low
degree.

53 He hath filled
the hungry with good
things; and the rich
he hath sent empty
away.

54 He hath holpen
his servant Israel, in
remembrance of his
mercy;

55 As he spake to
our fathers, to Abra-
ham, and to his seed
for ever.

56 And Mary abode
with her about three
months, and return-
ed to her own house.

57 Now Elisabeth's
full time came that
she should be de-
livered; and she
brought forth a son.

58 And her neigh-
bours and her cousins
heard how the Lord
had shewed great
mercy upon her; and
they rejoiced with
her.

59 And it came to
pass, that on the
eighth day they came
to circumcise the
child; and they call-
ed him Zacharias,
after the name of his
father.

60 And his mother
answered and said,
Not so; but he shall
be called John.

50. And his mercy and gracious acceptance and
abundant kindness is to those that serve and obey
him humbly from time to time to all eternity.

51. Whereas the proud and great designers of the
world are so far from being favoured, that they are
opposed and confounded by him.

52. Nothing is more ordinary with him than to
debase the lofty atheist, and to advance the humble
person, though of never so low degree.

53. The poor that calls to him is replenished by
him, and the rich man that trusts in his wealth is
often brought to beggary.

54, 55. He hath now performed his promise to
Abraham and to his seed, hath exhibited to them
(the Jews, and all the believing world) that great
promised mercy, and so made a provision for them,
which shall never fail, sent the Messias, the Saviour
of the world so long expected, a mercy that shall
never be taken away from us.

¶ God had shewn a miracle of mercy to her in
giving her a child thus in her old age, and when she
had been barren so long.

¶ on the eighth day, whereon it was the custom
to circumcise children and to give them names,
the kindred and neighbours met to that purpose,
and they intended to call him by his father's name,
Zachary.

60. And Elisabeth being also inspired by God,
ver. 41, and having by that means received know-
ledge of the name appointed by God, and not from
her husband, who was now dumb, and so had been
ever since the angel spake to him, ver. 22, (see Titus
Bostrensis, p. 771. B.) answered and said—

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and [+] prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an [o] horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since [p]the world began:

71 That we should be saved from our

* and his tongue restored to him as before, and he—

65. And great astonishment and reverence came on all—

* Certainly this child will prove some notable person! And God in a special manner was present to him, to assist and prosper him.

67. And Zachary by especial motion of the Spirit of God coming on him sung this hymn, Blessed be—

“ hath performed his promise often mentioned (see Gen. xxi. 1, and l. 24, Exod. iii. 16, and iv. 31.) of visiting and bringing Israel out of Egypt in this spiritual (as formerly he did by way of temporal) deliverance, and by the Christ the Messias now to be born hath redeemed his people—

* a king, a ruler and eminent deliverer for his people; and although the kingdom be not a secular one, yet is he to be born of David's family.

enemies, and from
the hand of all that
hate us;

72 To ⁷ perform the
mercy promised to
our fathers, and to
remember his holy
covenant;

73 The oath which
he sware to our
father Abraham,

74 That he would
[q] grant unto us,
that we being ⁸ de-
livered out of the
hand of our enemies
might serve him
[r] without fear,

75 In holiness and
righteousness before
him, all the days of
our life.

76 And thou, child,
shalt be called the
prophet of the High-
est: for thou shalt
go before the face of
the Lord to prepare runner, by the preaching of repentance and change,
his ways;

77 To give know-
ledge of salvation un-
to his people by the re-
mission of their sins,

78 Through the
tender mercy of our
God; whereby the
[s] dayspring from
on high hath visited
us,

79 To give light
to them that sit in
darkness and in the
[f] shadow of death,
to guide our feet in-
to the way of peace.

80 And the child
grew, and waxed
strong in spirit, and
was in the deserts
till the day of his
shewing unto Israel.

⁹ the promises made to our fathers, wherein not
only they but especially their seed was concerned,
and to—

73. Gen. xxii. 16.

¹ give us power, ability, grace, that we being
secured and rescued from danger of enemies might
obey and attend him in a sincere performance of all
duties toward God and man, and cheerfully and con-
stantly persevere therein.

76. And this John shall be a prophet of God,
(foretelling judgments on the nations if they repent
not speedily,) or rather of an higher rank, pointing
out Christ (see note [d] on Matt. xi.), and as his fore-
runner, by the preaching of repentance and change,
to fit men for Christ.

77. To teach men that in Christ there is a possi-
bility of obtaining salvation for sinners, to wit, by par-
don of their sins upon repentance and new life.

78. Which is a special act of compassion in God,
through which it is that this rising sun, i. e. the Mes-
sias or Christ, so called by the prophets, is come from
heaven to visit and abide among us.

79. To shine forth to blind, ignorant, obdurate
worldlings living in a state of death, and to put us
into that way that will bring us to salvation.

80. And John grew, and had the Spirit of God
daily more and more shewing himself in him, and
dwelt in the hill country of Judæa, where he was
born, till the time of his preaching or setting to the
execution of his office among the Jews.

CHAP. II.

AND it came to
pass in those days,
that there went out
a decree from Cæsar in

^a Augustus the Roman emperor, that all persons
in the Roman empire should have their names and

^b deal mercifully with our fathers, μετὰ τῶν πατέρων ἡμῶν ποιήσαι ἔλεος. ^c delivered with-
out fear from the hands of our enemies might serve him. ^d rising of the sun, or the east.

Augustus, that [a]ll conditions of life and estate set down in court rolls,
the world should be &c., according to their families.
¹ [b] taxed

^a (And ^b this taxing was first made when vince Palestine was) to enrol that part of the empire: Cyrenius ^b was go- note [b].
vornor of Syria.)

³ And all went to the city where their ancestors were born, and be taxed, every one so these to the city where David was born, from ⁴ into his own city, whence they came, ver. 4.

4 And so, though Joseph dwelt in Galilee in the city Nazareth, he was forced to go into Judæa, unto the city of David—

Nazareth, into Ju-
dea, unto the city
of David, which is
called Bethlehem ;
(because he was of
the house and line-
age of David :)

5 To be taxed with
Mary his espoused
wife, being great with
child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in ³ a [c] manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, ⁴[d] keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tid-

^d by turns over their flock, some one watch of the night, some another.

9. And an angel of God appeared to them in a shining cloud, signifying God's especial signal presence there, (see note [k] on Matt. iii.): and they—

¹ enrolled. ² this first enrolling was
the night over their flock.

³ the stable.

4 watching the watches of

ings of great joy,
which shall be to all
people.

11 For unto you is
born this day in the
city of David a Sa-
viour, which is Christ
the Lord.

12 And this *shall*
be a sign unto you ;
Yeshall find the babe
wrapped in swad-
dling clothes, lying
in ⁸a manger.

13 And suddenly
there was with the
angel a multitude of
“the heavenly host
praising God, and
saying,

14 Glory to God
in the highest, and highest heavens, the angels, &c., because of that
on earth ⁶[e] peace, peace which this birth of Christ hath brought on the
good will toward men.

15 And it came to tion of God toward men, which is wrought thereby,
pass, as the angels or because of that reconciliation of God toward those
were gone away from that are found sincere before him.
them into heaven,
the shepherds said
one to another, Let
us now go even unto
Bethlehem, and see
this thing which is
come to pass, which
the Lord hath made
known unto us.

16 And they came
with haste, and found
Mary, and Joseph,
and the babe lying
in a ⁷manger.

17 And when they
had seen *it*, they
made known abroad
the ‘saying which
was told them con-
cerning this child.

18 And all they that
heard *it* wondered at
those things which
were told them by
the shepherds.

19 But Mary kept
all these things, “and

11. For the Messias or God incarnate is this day
born in Bethlehem, David’s city.

12. And by this you shall distinguish this child
from all others ; Ye shall find—

• angels, so far from envying this dignity of man’s
nature that they congratulated it, and thereupon sang
this hymn, Glory to God—

14. God be glorified by them which are in the
highest, and highest heavens, the angels, &c., because of that
peace which this birth of Christ hath brought on the
earth, and because of that favour, mercy, reconcilia-

tion of God toward men, which is wrought thereby,
as the angels or because of that reconciliation of God toward those
that are found sincere before him.

‘ whole story of all that was told them—

“ comparing them one with another in her private
meditation, without speaking of them to any.

⁵ a stable : see note [c]. ⁶ Or, *peace toward men of good will*, or of his good liking :
for the King’s MS. and the ancient Gr. and Lat. read, *εὐδοκίας, consolationis*, and so many
of the ancient fathers. ⁷ stable.

pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God ^a for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, ^b they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was ^c just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

^b for the real completion of all those things which were first told them by an angel, and then heard and seen by themselves.

21. And when the eighth day was come, wherein it was the law and custom for children to be circumcised and named, he was circumcised, and his name imposed on him, which was JESUS, according as he had been named of the angel—

^c they brought him, as their firstborn, to present him to the priest, and then to redeem him, as Num. xviii. 15. is appointed;

23. (According to that law given to the Jews, that as the firstborn male of other creatures, so the first-born son (in remembrance of God's slaying all the firstborn of the Egyptians to deliver them) should be consecrated to God, Exod. xiii. 3, and since the Levites were by God taken instead of the firstborn,

it is to be redeemed, Num. iii. 12 and 46.)

24. And then for her own purification after child-birth, Lev. xii. 6, to offer her pair of turtles, being not able to offer a lamb (which is an argument that the magi had not yet brought their presents, Matt. ii. 11.) according to the commandment of God, that he

which is not able to bring a lamb shall bring a pair of turtles, &c., Lev. xii. 8.

^d an upright and godly man, looking for and expecting the coming of the Messias, see ver. 38, whether in a spiritual only, or (as most expected) in a temporal kingdom, to restore their liberty to the Jews.

26. And he had received revelation from the Holy Ghost, that before he died the Messias should come, and he should see him.

27 And he came by the Spirit into the temple : and when the parents brought in the child Jesus, things which were according to the law usual to be done, then took he—
the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word :

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people ;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child "is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ;

35 (Yea, [f] a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was "of a great age, and had lived with her husband seven years from her virginity ;

37 And she was a widow of about four-score and four years,

27. And at this very time he came by the guidance and dictate of the Spirit into the temple, and when Joseph and Mary brought in Jesus to perform those things which were according to the law usual to be done, then took he—

¹ recited this hymn, Lord, now lettest—

29. Lord, now thou hast fulfilled thy promise revealed to me, ver. 26, I am heartily content to die :

30. For I have with these fleshly eyes of mine beheld the Messias,

31. Whom thou hast so long promised, and at last exhibited in the sight of all the congregation ;

32. A light afforded to the Gentile world, Isaiah xlix. 6, to reveal to them God's righteousness, (or the way of living which will be acceptable to God,) Psalm cxvi. 18, and (after he hath reformed the religion of the Jews, taught them the substantial instead of the ceremonial observances) to bring the Gentiles to the receiving of that religion, and so to bring much glory and honour to that nation, to those at least that do receive him, or in case they will do so.

" is appointed by God to be a means of bringing punishment and ruin upon all obdurate impenitents, and on the other side to redeem, restore, recover those that will be wrought on by him throughout all this people ; and he shall be vehemently opposed ; so shall be spoken a holy and severe in his precepts and practice that he against ; shall be a butt or sign, such as are mentioned Isaiah viii. 18, a mark for all obdurate sinners to set themselves against ;

35. (And that opposition shall bring upon thee either death itself or some sore affliction,) that the machinations and designs of men, (see note [e] on Matt. xv.) which are now kept secret, may come forth, and be discovered by their dealings with him,

some of receiving him as the Messias, others not. See note [f] on Rom. viii.

" very old, and had lived in the matrimonial estate but seven years, unto which she came a pure virgin ;

37. And being now a widow of about eighty-four years old, she constantly frequented the temple (see

which departed not note [d] on Acts i.) and performed all acts of piety, from the temple, but praying and fasting constantly at the prescribed and [g] served God with accustomed seasons of performing those duties, fasting fastings and prayers twice a-week, (see ch. xviii. 12,) and observing the night and day.

38 And she coming daily hours of prayer.

in that instant ° gave sang an hymn to him, and expressly affirmed him thanks likewise unto to be the Messias, and this she did to all those in the Lord, and speake Jerusalem which expected the coming of the Messias. of him to all them See ver. 25.

that looked for redemp-
tion in Jerusa-
lem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three

^p they returned to Bethlehem, and there continued till they were warned to remove into Egypt, Matt. ii. 14, from whence returning they came to their own dwelling at Nazareth in Galilee, Matt. ii. 23.

40. And Jesus grew in stature of body and faculties of mind, (his divine Spirit assisting and strengthening his natural faculties,) and was indued with great wisdom through the grace and power of God's Spirit upon him.

^q had continued there all the feast days, and then came home, as they—

^r after they were come a day's journey they missed him, and made strict inquiry after him amongst their—

days they found him
‘in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me?

‘wist ye not that I must be about [A] my Father’s business?’

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and due before parents) he did somewhat without his parents’ leave, (see John ii. 4,) yet in all other things he lived in perfect obedience to them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

* in the court of the temple, or porch, and many of the masters of Israel, the scribes or learned men about him, both hearing—

‘the house of God is my proper home, my Father’s house, and so a place fit for me to be in; but this ye were ignorant of.

51. And though in that of staying in the temple (an introduction or essay preparatory unto his office,

to which he was sent by God, to whom obedience is due before parents) he did somewhat without his parents’ leave, (see John ii. 4,) yet in all other things he lived in perfect obedience to them: but his mother—

52. And Jesus in respect of his human nature, consisting of body and soul, did grow or improve, his soul improved in wisdom, his body in stature, as others of his age are wont, and withal became daily a more eminent illustrious person in the eyes of all.

CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being * [a] governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip [b] tetrarch of Ituræa and of the region of Trachonitis, and Ly-

* procurator of Judæa, and Herod governor of that fourth division of the kingdom called Galilee, and his brother—

⁸ in my Father’s house.

sanius the tetrarch
of Abilene,

2 Annas and Caiaphas being the [c] high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees:

2. Annas a chief priest being a man of principal authority among the Jews, and Caiaphas placed by the procurator in the pontificate, the word of—

b to several parts of the coasts that were nigh Jordan, Bethabara, John i. 28, Aenon, John iii. 23, and by that means all the region about Jordan came to hear him, and he warned all the people to repent and be baptized of him, to come in as proselytes of his, that so their sins might be forgiven, which would otherwise bring certain destruction on them.

c There shall come a crier, or herald, or harbinger of the Messias in the wilderness, to fit men by repentance for the receiving of Christ, and part of his proclamation shall be in these words, Every valley &c., which may figuratively import the peculiar quality of

the gospel of Christ, which was to work upon the greatest privileges, which none of the higher, loftier spirits were capable of, till they were humbled, and brought down from their heights; but literally they may seem to foretel the terrible destruction which

should shortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman army, (see note [c] on Matt. iii.,) and the

visible discrimination which should then be made betwixt the obdurate impenitent unbelievers on one side, and those that are penitent and receive Christ on the other.

6. And all men shall discern the deliverance which is wrought for the penitent believers when all impenitents are destroyed.

d destruction approaching? e do not think it will serve your turn that you are able to say, (see note [a] on Mark ii.,) We are of the seed of Abraham, who have right to the promises made to him, whatsoever our actions are; see Matt. iii. 9: for I say—

9. Matt. iii. 10.

every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you. be content with that allowance which is assigned for

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither [d] accuse any falsely; and be content

15 And as the people were in expectation, and all men mused in their hearts whether he were not the Messias himself;

16 John gave a clear answer to their doubts, telling every one that came to him, in plain words, that he was not the Christ, saying, My whole office

is thus to receive you as proselytes to believe on the

Messias, who shall suddenly reveal himself; I am but

a disciple of that great Master, sent before him, as

of John, whether he disciples of prophets are wont to be, to take up room

were the Christ, or for him, (see Luke x. 1, and Matt. xxvi. 20,) to serve

not ; him, to take off and lay away his shoes, (see note [h]

saying unto them all, on Matt. iii.,) and truly I am unworthy of this office,

I indeed baptize you to be the disciple of so divine a person. But he, when

with water; but one he cometh, shall be another manner of person, and do

mightier than I cometh, the latchet of

whose shoes I am not worthy to un-

loose: he shall baptize you with the tongues miraculously, and so fit them for their office:

Holy Ghost and with fire: (see note [a] on Acts i.)

17 Whose ^b fan is ^h winnowing instrument, see note on Matt. iii. 12, in his hand, and he is in his—

¹ not wrong any.

will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was born of a pure virgin he had truly no father on earth,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum,

18. And John Baptist said many such things as these, and more different from these, by way of exhortation and proclamation to the people, concerning the gospel of Christ.

19. And Herod calling him to the court, and hearing him often, and that with great respect to him at first, (Mark vi. 20,) at last being reproved by him for marrying his brother's wife, and for all other sins that John saw him to be guilty of, added yet this—

22. And the holy eternal Spirit of God appeared visibly to come down and to descend upon him, as a dove uses to descend and light on any thing, (see note [k] on Matt. iii.,) and a voice—

23. And at this time of his being baptized Jesus was about thirty years old, the age before which the Levites were not to be admitted to sacred functions, Num. iv. 3 and 43, 1 Chron. xxxiii. 2. And being Joseph, but yet Joseph the son of Heli being betrothed to Mary his mother, he was his reputed father.

which was *the son* of Eli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joamna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Mattath, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sela,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and

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R

when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a ¹pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

10 For it is written, He shall give his angels charge over thee, to keep thee :

11 And in their hands they shall bear

4. See Matt. iv. 4.

5. See Matt. iv. 8.

9. See note [b] on Matt. iv.

¹ battlement, *προστύχον*.

thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him

^a for a season.

14 ¶ And Jesus ^b returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being ^c glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day,^d and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had [a] o-

peneed the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty ^e them that are bruised,

19 To preach the acceptable year of the Lord.

12. See Matt. iv. 7.

^a left him for a time, meaning to wait an opportunity to assault him again. See Matt. iv. 11.

^b being by the powerful incitation of the Spirit of God now stirred up to set upon this prophetic office, returned into Galilee—

^c exceedingly admired of all.

^d and he made shew to undertake to expound some part of sacred writ, as their doctors are wont to do.

17. And the officer of the synagogue (see ver. 20.) brought him the book of—

^e those that long imprisonment and shackels have bruised,

19. To proclaim to all a year of jubilee, wherein servants are set free, &c.

² until, *&χρι*.

R 2

20 And he closed the book, and he gave it again to the ³ minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows

were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was a widow*.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

¹ See note [n] on Mark v.

22. And all that heard him did with acclamations express that they were amazed at the power and wisdom with which he spake, (see Psalm xlv. 2,) wondering whence he had such excellencies, Matt. xiii. 54; but because they knew he was Joseph's reputed son, one brought up in an ordinary condition, they did not believe on him.

23. Whereupon he spake unto them, saying, That which among the Jews is by way of gibe vulgarly used to a physician who is himself fallen into any disease or infirmity, "Physician," &c., (which signifies a man that pretends to do cures abroad, but is able to do none at home,) is become applicable to me, who being believed on by strangers, and by that means having opportunities to do miracles or healing among them, am despised and rejected among my own

countrymen, very few of whom having that belief of my power as to come to me for cure, Mark vi. 5, I cannot consequently do many such miracles here, Matt. xiii. 58, which in Capernaum and other places

I have done.

24. And so generally hath it been; when prophets have been sent to work miracles of mercy, very few among their countrymen, to whom they were familiarly known, have been found fit to receive them.

25, 26. As in Elias's time, of the many men and women, particularly of widows that were in that time of famine through all Israel, there was none qualified to receive that miracle from Elias but one only, the widow of Sarepta, or Zarephath, a city of Sidon, 1 Kings xvii. 9.

27. And though there were many leprous persons among the Israelites in Elisha's time, yet they being his countrymen the observation was there as here, that no one of them had faith to seek and qualify himself for a cure of his leprosy, only Naaman, which was not that countryman, but a Syrian, was by Elisha converted to the true religion, and healed of his leprosy.

¹ officer, διηρέητης.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^a passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for ^b his word was with power.

33 ¶ And in the synagogue there was a man, which ^c had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had ^d thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

^e without being hurt by any of them went his way,

^b he spake with authority, Matt. vii. 29, and added miracles also to confirm the truth of what he said.

^c was possessed by the devil, and tormented with a sore disease consequent to it, and cried out—

^d cast him into a fit of apoplexy, before or in the presence of them all, the devil and the disease departed from him, and he was very well immediately.

^e This is very wonderful, beyond all that was ever seen before! for with authority—

37 And the fame of him went out into every place of the country roundabout.

38 ¶ And he ^marose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and ⁿrebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he

^olaid his hands on every one of them, ^oby prayer and imposition of hands, without the use of any thing else, cured them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, ^qI must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

^m went

ⁿ commanded the fever to depart from her; and so it did; and immediately—

^o by prayer and imposition of hands, without the use of any thing else, cured them.

^p used all means to prevail with him, that he—

^q My business is to preach the gospel, (and the cures which I work are but subservient to that,) and this I must preach to the rest of the villages and towns, and not continue still in one place.

CHAP. V.

AND it came to pass, that, as the people ¹ pressed upon him to hear the word of God, he stood by ^a the lake of Genn-
saret,

^a the sea of Galilee, Matt. iv. 18, or lake of Tibe-
rias. See note [c] on ch. viii., and note [e] on Matt. xiv.
2 And saw two ships standing by the lake: but the fishermen ² were
[a] gone out of them, and were washing their nets.

2. And saw two boats, one belonging to Andrew and Simon, Matt. iv. 18, the other to Zebedee and his sons, James and John; and the fishermen having made an end of fishing for that time, had carried out their nets and cleansed them, meaning not to let them down or use them any more.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets ³ for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that ^b they began to sink.

8 When Simon Pe-
ter saw it, he fell

^b both the boats with the weight of the fish sunk into the water discernibly, and were in danger to be lost.

¹ came, or flocked about him, ἐπικεῖσθαι αὐτῷ.

² having gone out of them had washed

³ to catch, εἰς κύπαρ.

down at Jesus' knees, saying, Depart from me; for I am a sinner; for I am a sinner; ready to drown the boat, and to become destructive man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon,

Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

My sins make me incapable of receiving benefit from thy miracles: this great miracle of the fish being ready to drown the boat, and to become destructive to me, I beseech thee go out of the ship.

9. This he spake not out of a desire to be rid of his company, but out of a great sense of his own unworthiness, and a great dread and amazement wrought in him by the miracle.

¶ thou shalt be a fisherman no longer, thy trade shall be changed into a more honourable, that of catching, so as to keep alive, and not (as in hunting and fishing, &c. it is ordinary) to kill what is caught by thee; thou shalt catch men, and by so doing preserve them to all eternity.

* all four of them forsook all—

* recover me from my foul disease.

13. And he did but touch him, and speak the word, and immediately—

* but, said he, Go, &c. See note [d] on Matt. viii.

16 ¶ And he ^bwith-^a did oft go aside into places of solitude, and drew himself into ^bthe wilderness, and prayed.

17 And it came to pass ^con a certain day, ^das he was teaching, that there were Pharisees and doctors of the law sitting there, which were come from every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

^e On one of those days, besides his customary going out to some privacy for prayer, he spent some time in teaching or expounding the scriptures to them, and there were present many Pharisees and doctors of by, which were come their law, and divers others coming from the parts of out of every town of Galilee, &c., and he exercised his divine power in Galilee, and Judaea, healing those that thus came unto him from all parts to that purpose.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought ^fmeanes to bring him in, and to lay him before him.

19 And when they could not find by what ^gway they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with ^hhis couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins are divine power, and can cure all diseases with his word,

20. Matt. ix. 2.

^j This is sure a blasphemer, making a God of himself, for none but such can forgive sins.

^k What ground have you for this dispute beginning in your hearts, and expressed by your tongues? (ver. 21.)

23, 24. Is it blasphemy for him that is endued with

^l he was also teaching, and, καὶ αὐτὸς ἦν διδάσκων καὶ

be forgiven thee ; or to forgive sins also ? The one ye shall see me able to say, Rise up and do, and why may I not then freely, and without in-walk ?

24 But that ye may jury to any, do the other also ? (see Matt. ix. 6.) know that the Son Whereupon he said to the paralytic, I command thy of man hath power health to return to thee, and thee to take up that bed upon earth to forgive on which now through weakness thou art laid, and to sins, (he said unto carry it home unto thy house.

I say unto thee,
Arise, and take up
thy couch, and go
unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw ¹a publican, named Levi, sitting at the ²receipt of custom : and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And ³Levi made him a great feast in his own house: and there was a great company of publicans and of others that ⁴sat down with them.

30 ⁵But ⁶[b] their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Jewish law, to wit, eat and drink with heathens, and publicans and sin ⁷those that freely converse with them.

31 And Jesus answering said unto them, They that are

³ Matthew

¹ Matthew, or Levi, the publican, see note [b] on Matt. ix.

² the scribes of the Jews in that place and the Pharisees murmured and whispered against Christ, and questioned with his disciples why their Master and they would do that which was so unlawful by the eat and drink with Jewish law, to wit, eat and drink with heathens, and publicans and sin those that freely converse with them.

³¹ Matt. ix. 12.

⁵ tollbooth, τελόνιον. ⁶ lay along, κατακείμενοι. ⁷ And the scribes of them and the Pharisees murmured unto his disciples, καὶ ἐρύγγυον οἱ γραμματεῖς αὐτῶν, καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ.

whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees: but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; 'No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.'

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the off upon the ungratefulness of it: for they that have bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also thus it is fit to condescend to the weaknesses of men, having drunk old wine straightway desireth new: for he saith, The old is better.

¶ When the disciples of John (Matt. ix. 14.) and the Pharisees observe frequent days of fasting, at least two every week, and set apart those days to prayer also more solemnly than the rest, what is the reason that thy disciples do not so at all, keep no solemn weekly days of fasting?

¶ Can it be expected or thought reasonable for the guests of a marriage feast to fast,

¶ there are sad days to come upon my disciples; and when they come, and I, on whom they depend, am removed from them, then will it be seasonable for them to practise that duty of fasting.

¶ No prudent man putteth a patch of new cloth into an old garment, (see Matt. ix. 16,) or if he do not observe that rule of prudence, then both—

39. It is not best immediately to bring men to an austere course of life, but by degrees, lest they fall off upon the ungratefulness of it: for they that have tasted old wine, which is the smoother, will not willingly leave that for new, which is more harsh, (see Eccl. ix. 10,) the old being sweeter, more grateful and delightful, and agreeable to the stomach: and

39. No man also thus it is fit to condescend to the weaknesses of men, having drunk old wine straightway desireth new: for he saith, The old is better. which is rather a time of festivity to them, but there will soon be a season for fasting also: ver. 35. &c.

CHAP. VI.

AND it came to pass on the ¹[a] second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

1. In the morning of the day of Pentecost falling on a sabbath day, by which conjunction that day became an high sabbath, Christ passed through the corn fields, which were now full ripe, (this feast of Pentecost being called the feast of harvest, Exod. xxiii. 16,) and his disciples (see note [a] on Matt. xii.) plucked the ears of corn and eat of it.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days ?

2. And the Pharisees questioned them, saying, Why do you eat before the public service, which is not to be done on sabbath days, especially on such days as this, the feast of Pentecost ? See note [a] on Matt. xii.

3 And Jesus answering them said, Have ye not read so much as this, what David did, when things, which is in like manner applicable to such himself was an hundred and four, and they which were with him ;

3, 4. And Jesus answered for the disciples, by putting them in mind what David did in the like case, that of hunger, transgressing the law of holy David did, when things, which is in like manner applicable to such transgressions as these on the sabbath days.

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day ; that they might find an accusation against him.

8 But he knew their thoughts, and said

^a observed him insidiously, and at last asked him whether the working a cure on the sabbath day were lawful or no ? Matt. xii. 10, that they might—

^b designs of treachery, (see note [e] on Matt. xv.)

¹ second prime sabbath.

² machinations, διαλογισμούς.

to the man which had and yet made no scruple to run the hazard rather than omit the working of that mercy to the man—
 Rise up, and stand forth in the midst.
 And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? kill?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with ^cmadness; ^asenseless anger or rage, and consulted together what they might do to Jesus. with another what they might do to Jesus.

12 And it came to pass ^din those days, that he went [m] on ch. i.) to a mountain to pray, and continued all night in an house of prayer, or oratory, used to that purpose for the service of God, to which men [b] prayer to God. resorted to pray.

13 ¶ And when it was day, he called unto him ^ehis disciples: and of them he chose twelve, whom also he named [c] apostles;

14 Simon, (whom he also named 'Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called 'Ze-lotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

³ in an oratory of God.

⁴ the Zelot, Ζηλωτής.

• his followers that received the faith and attended his preaching, and of them he chose twelve to be constant attendants, (and these were the men to whom after he left his power at his parting from the world, John xx. 21, and gave them commission to plant and rule the church, and then named them apostles, as governors sent by commission by him.)

' Cephas, which in Syriac signifies *a stone*.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they ^s that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: ^t for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, [d] Blessed be ⁱ ye poor: for your's is the kingdom of God.

21 Blessed are ^{ye} that hunger now: for ye shall be filled. Blessed are ^{ye} that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall ⁱ [e] separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But ^m woe unto you that are rich! for ye have received your consolation.

^s that being possessed by the devils were brought into any disease by them: and they were healed.

^t because by virtue of any bare touch of his, cures were conveyed to all that needed them.

ⁱ ye lowly, humble-minded men, and such as can be content to be poor when called to it; for you are the men to whom the gospel peculiarly belongs.

^k that in this life have an earnest desire after the righteousness which is not attained to perfectly till another: for the time shall come wherein ye shall be satisfied abundantly. Blessed are ye—

ⁱ excommunicate and anathematize you as notorious offenders, for the Son of man's sake.

23. Matt. v. 11.

^m the wealth and great prosperities of this world are a sad presage to those which do not use them christianly: for all the good things or matters of comfort that belong to them they receive in this life.

25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despiseth you.

29 And unto him that smiteth thee on the one cheek offer also the other ; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee ; and of him asking offers thee an opportunity, is to be rejected by that taketh away thee : and liberality consisting of two branches, giving thy goods [f] and lending freely without interest, do thou exercise them not again.

31 And as ye would that men should do persons that ask from thee, and from him that to you, do ye also to wanteth and receiveth any loan from thee, exact no them likewise.

32 For if ye love them which love you, what thank have or charity from others to you, if you were in their ye ? for sinners also love those that love them.

33 And if ye do good to them which ii. 19 ; for the very heathens (as publicans, Matt. v. 46.) do good to you, what are willing to pay kindnesses to them who have shewn thank have ye ? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again.

^o what thanks or reward can you expect ? see 1 Peter 20 ; for the heathens lend to heathens, that at another time to sinners, ^p they may borrow as great a sum.

^s taketh thy goods, exact not. ^o borrow, ἀπολαβεῖν. ⁷ that they may borrow as much, ἵνα ἀπολαβῶσι τὰ ἵνα.

^a and from him that taketh away thy upper garment withhold not thy shirt or inner garment also. See note [r] on Matt. v.

30. Every man that truly wanteth (such is not he that maketh begging his trade, and refuseth to make use of his labour to sustain or rescue him from want) is

the proper object of every man's charity ; and therefore that maketh begging his trade, and refuseth to make use of his labour to sustain or rescue him from want) is

both parts of it towards the poor; give to all distressed persons that ask from thee, and from him that to you, do ye also to wanteth and receiveth any loan from thee, exact no them likewise.

31. And whatever you would think an act of duty what thank have or charity from others to you, if you were in their ye ? for sinners also condition and they in yours, be ye careful to do the same for them.

32. And if ye do good to them which ii. 19 ; for the very heathens (as publicans, Matt. v. 46.) do good to you, what are willing to pay kindnesses to them who have shewn thank have ye ? for sinners also do even the same.

33. And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again.

^o the heathens lend to heathens, that at another time to sinners, ^p they may borrow as great a sum.

^s taketh thy goods, exact not. ^o borrow, ἀπολαβεῖν. ⁷ that they may borrow as much, ἵνα ἀπολαβῶσι τὰ ἵνα.

35 But love ye your enemies, and do good, and lend. ^{6 [g]} lend to them to whom your loan may be a seasonable mercy, though they be so poor that ye cannot in any probability ever borrow of them at any other time; and never think that this improvident bounty will ever be the children of bring any want on you : and this shall be a means to the Highest: for he make God your paymaster, who will do it most abundantly ; and beside that, ye shall herein imitate God himself, who is bountiful to those that make him no evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged. Matt. vii. 1. Do not accuse (see note [d] on John xii.) or interpret other men's words or actions ed: condemn not, uncharitably, lay not unfavourable censures on them, and ye shall not be condemned: forgive, but deal with that candour toward others as you expect or desire God should do to you.

given:

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and ⁴running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ⁹ditch?

40 The disciple is not above his master: but ¹⁰every one that is ^[i]perfect shall be as his master.

41 And why beholdest thou the ¹¹mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye,

⁸ distrusting nothing, and ⁹pit, βόθυνος. ¹⁰ shall be perfected as, κατηρισμένος. οὐται δε. ¹¹ shiner: see note [a] on Matt. vii.

38. All your works of mercy and liberality shall be most abundantly repaid.

39. Another parable there was which Christ at some time used, though it seem not to have been spoken at the time when the former passages were delivered. See Matt. xv. 14.

' every right true follower of Christ will be content to suffer what his Master suffers before him, Matt. x.

²⁵, and that portion he must look for.

* small thin shiver of wood

42. Matt. vii. 4.

when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, his heart is like a man—

43. For it is not thy supercilious finding fault or judging of others that will ever denominate thee good, unless thine own heart and practices be accordingly.

44. For every tree is discerned to be good by bringing forth that fruit which is proper to it, good of the kind.

45. Every man hath a treasury or repository within him, from whence all his actions are sent forth; he that hath an honest heart, a repository of good purposes and resolutions, on all occasions brings forth from thence good actions; and an evil man—

46. It is to little purpose for you to profess Christianity, to expect any good by that profession, unless your actions are suitable to my commands.

47, 48 Every disciple of mine that obeys my doctrine is to be compared to a builder, which in laying his foundation digged till he came to a firm rock, or hard stone, and laid his foundation upon that, and he had the benefit of it, no violence of wind or flood (parallel to which are the most boisterous temptations of the world) could shake his building, Matt. vii. 26.

is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.
2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he [a] sent unto him "the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this :

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldest enter under my roof :

7 Wherefore neither thought I myself worthy to come unto thee : ^b but ¹ say in a word, and my servant shall be healed.

5. For, said they, he is, though a Roman commander, a great lover of the nation and religion of the Jews, and hath expressed that by an act of special piety and favour to us, he hath built—

^b but instead of thy trouble of coming, give but thy command by word of mouth, and I make no doubt but that will cure my servant.

¹ speak thou by word, εἰπὲ λόγῳ.

CHAP. VII.

* some of the principal men among the Jews—

8 For ^c I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you,

^d I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, ^e and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and ^f spake, and so evidenced himself to be revived. And gan to speak. And he delivered—

^c though I am but a subordinate commander, yet my commands are obeyed by all under me, though given by word of mouth, without my own presence to see them executed.

^d This heathen officer hath exercised a greater act of belief, or faith in my power, than any Jew yet hath done.

^e and she being a widow, and by this loss of her only son left desolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funeral.

he delivered him to his mother.

16 And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout ^g all the ^g region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou ^h he that should come ? or look we for another ?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits ; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not

16. And they were all astonished at this sight of a wonderful work of God, and as it struck them with awe and dread at his presence, so did they acknowledge with thanksgiving to God, that a great—

^g all Galilee : see note [e] on Matt. iv.

^h the Messias expected? (see note [a] on Matt. xi.) or look we—

ⁱ See note [b] on Matt. xi.

23. See note [c] on Matt. xi.

² circumambient region, τὴν περιχώρην.

be ³ offended in me.
 24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but ⁴ he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God ⁴ against themselves, being not baptized by him,

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation?

Matt. xi. 7.

⁴ any disciple of mine, the meanest or least of them, Matt. xi. 11, is designed to a more honourable office than he.

29. And when this John preached, none but the meaner people and publicans and the like received God's message by him, or expressed their thankfulness to God, (for this mercy, proclaimed by him as a forerunner of Christ, viz., pardon upon repentance,) and they came in cheerfully to his baptism: see Matt. xi. 12.

30. But the Pharisees and doctors of the law, the great and the learned men, they would not repent or make themselves capable of that mercy, but rejected themselves, (and now reject me,) and that proffer of mercy tendered to them.

31. Whereupon Christ delivered this parable unto them, thereby to express most lively the Jews of that

³ scandalized about, or offended at me, σκανδαλισθῆ ἐν ἑμοι. ⁴ towards, εἰς.

and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not ⁵ wept.

33 For John the Baptist came ¹ neither eating bread nor drinking wine ; and ye say, He hath a devil.

34 The Son of man is come eating and drinking ; and yesay, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners !

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was ^m [b] a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought ⁿ an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had

32. Matt. xi. 16.

¹ in a strict austere course of abstinence, and your censure of him is, that he is an hypochondriac, frantic fellow.

34. And I on the other side observe no such abstinences, eat meats indifferently, and converse with men indifferently, and ye censure me as sharply, saying, Behold—

35. See note [4] on Matt. xi.

^m an heathen, or one that had lived in a sinful course.

38. And as he lay along, his feet being behind him that lay next to him, she standing behind him, let fall drops of tears upon his feet, effects of sorrow and love, and stooping down wiped his feet (after that new kind of washing them) with no other towel than that of her own hair, then fell down and kissed his feet, and poured the ointment upon them, (a festival ceremony, and an expression in her of great kindness.)

⁵ wailed, ἔκλαυσατε.

ⁿ a cruise : see note [b] on Matt. xxvi.

bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: "the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. "Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, "thou gavest me no [c] water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not

⁷ Or, Which therefore of them will love him more intensely? for the King's MS. reads, τις οὐδὲ αἰτῶν ἐπὶ πλεῖον, &c.

40. And Jesus knowing the thoughts of his heart resolved to take notice of them, and addressing his speech either to the Pharisee, whose name perhaps was Simon, (see note [b]) or else to Simon Peter, said, I will answer that objection of the Pharisee by a parable which will render the reason of this woman's extraordinary expression of love, and an account why I should be far from rejecting of her.

" the one of a very great, the other of a much less (but the tithe of the former) sum.

⁸ thou bestowedst no festival expression of the ordinary sort upon me: but she hath—

45. Thou didst not entertain me at my first entering into thy house with a kiss, which is the ordinary salutation and expression of kindness: but this—

^a anoint : but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, ^b Her sins, which are many, are forgiven ; ^c [d] for she loved much : but to whom little is forgiven, *the same loveth little.*

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ?

50 And he said to the woman, Thy faith hath saved thee ; go in peace.

^a See note [c] on Matt. xxvi.

^b The greatness of the mercy shewn to her hath proportionably a far greater expression of gratitude from her : but to whom—

^c This great expression and these affectionate extraordinary acts of thy faith are rewarded with a free Pardon of all thy sins past ; go and live as thou oughtest to do for the rest of thy life, and God's favour and all happiness go along with thee.

CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God : and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom ^b went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ^c ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 A sower went out to sow his seed : and

^a the doctrine of Christianity, and the reformation which God now expected and required to be wrought among this people, or else he would send judgments on them : and the twelve—

^b seven devils had been cast out.

^c had supplied him with necessaries out of their own possessions.

5. See Matt. xiii. 3.

^d therefore.

as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while be-

^a What is the meaning of this parable ?

• Christian doctrine, but to others I spake in parables, that that prophecy of Isaias might be fulfilled on them, which said, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive: God denying them those more clear means, and allowing them none but parables, as a punishment of their former obduracy against his means. See Matt. xiii. 14.

12. They that receive the word, parallel to the seed sown by the path or way, are those hearers which receive it so little way into their hearts, that the devil comes presently and picks it up, as birds do corn, and so they are never the better for it.

13. See Matt. xiii. 20.

lieve, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and [b] bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away again.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered

' are choked by the deceitfulness of riches and pleasures, and the cares of this world, and do not persevere till time of bringing forth ripe fruit, that is, till harvest, fall off after some few Christian performances.

" continue in all Christian practice, and never fall off again.

17. For it is not God's will that any talent should be laid up useless and unprofitable, Matt. x. 26, Mark iv. 22.

18. See therefore that you receive profit by what you hear: for to him that employs his present stock shall more be given; but from him which doth not so, even that which hath formerly been given him, shall not, from him shall be taken away again, Matt. xiii. 12.

^b kindred near unto him, Matt. xii. 46.

¹ speak with thee.

21. Matt. xii. 50.

¹ perseverance, ὑπομονῆ.

and said unto them,
My mother and my
brethren are these
which hear the word
of God, and do it.

22 ¶ Now it came
to pass on a certain
day, that he went
into a ship with his
disciples : and he
said unto them, Let
us go over unto the
other side of the lake.
And they launched
forth.

23 But as they sail-
ed he fell asleep :
and there came down
a storm of wind on
[c] the lake ; and
^{they were filled with}
water, and were in
jeopardy.

24 And they came
to him, and awoke
him, saying, Master,
master, we perish.
Then he arose, and
^{rebuked the wind}
and the raging of
the water : and they
ceased, and there was
a calm.

25 And he said unto
them, Where is your
faith ? And they be-
ing afraid wondered,
saying one to anoth-
er, What manner
of man is this ! for
he commandeth even
the winds and water,
and they obey him.

26 ¶ And they ar-
rived at the country
of the Gadarenes,
which is over against
Galilee.

27 And when he
went forth to land,
there met him out of
the city a certain
man, which had de-
vils long time, and
ware no clothes, nei-
ther abode in *any*
house, but in the
tombs.

22. Matt. viii. 23.

* their boat was filled with water.

¹ commanded the wind to cease, and the waves of
the sea not to move so turbulently, and accordingly
they ceased—

26. See Matt. viii. 28.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, " torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For often-times " it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into [d] the deep.

32 And there was therean herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went

" let me alone to continue where I am, and do not before my time cast me into the place of torments, the pit of hell, ver. 31. See note [b] on Mark v.

" the devil possessed him, and put him into a kind of raving fit, which made him very unruly, and thereupon he was kept—

30. Mark v. 9.

" cast them into the pit of hell.

P And to shew the people the destructive power of this legion of devils, if not restrained by his omnipotent goodness, and so to let them see the great benefits that were now come to them, if they would receive and believe in Christ, he did permit (or not restrain) the swine. See Mark v. 13.

" villages in the country.

out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

* be one of his constant attendants or disciples.

* the people of the place were very much joyed at his coming.

* See note [c] on Mark v.

42 For he had one only daughter, about twelve years of age, and "she ²lay a dying. But as he went the people thronged him.

43 ¶ And a woman having ³an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one ⁴from the ruler of the synagogue's house, saying to him, Thy daughter is to work a cure, when she was already dead.

¹ she was by him left ready to die, but by this time that he came to Christ, actually dead, Matt. ix. 18, (though that was not certainly known by him, till ver. 49.) But as he—

^x know some cure hath been wrought by the touching of me.

¹ from the house of Jairus, (ver. 41,) which brought him word that his daughter was dead, and therefore he should not put Christ to the trouble to come down

² was dead, ἀνέθρακες.

³ a flux: see note [d] on Mark v.

dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, was already a great company of neighbours gathered together, weeping and bewailing the deceased, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden. And seeing the company within the mother of the deceased lamenting her death he comforted them, saying, Weep not; she—

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

* all those that were there lamenting out, and took—

* that they might perceive that she was really revived, and not only in appearance, and withal to refresh her, he commanded them that were in the house to set some food before her.

CHAP. IX.

THEN he called his twelve disciples together, * and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, "Take nothing for your journey, neither staves, nor scrip, neither bread, nei-

* and to qualify them for their office he gave them power to cast out devils out of those that were possessed with them, and to cure—

^b Make no provision for your journey, nor take with you so much as a staff to guard you by the way, see note [e] on Matt. x.

ther money ; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet ^dfor a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

8 And of some, that Elias had [a] appeared ; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place ^e belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the

^c as long as you remain in that city, Matt. x. 11.

^d by that means to testify to them and others that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to express to them what is likely to befall them, Matt. x. 14.

^e Christ, and he did not know what to think, because some said, that it was John Baptist risen from the dead, who having been killed by him, he feared he would now work some eminent revenge on him for it.

^f some, that Elias was come.

^g within the territory of Bethsaida.

^h preached the gospel to them, and healed them—

day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and ¹¹[b] lodge, and get victuals : for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes ; ¹ except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down ¹ by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples ^m to set before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was ² alone praying, his disciples were with him : and he asked them, saying, Whom say ³ the people that I am ?

19 They answering said, John the Baptist; but some say,

¹ betake themselves to their inns. προσευχ. καταμόνας, συνῆσαν αὐτῷ.

² praying by himself, his disciples came to him, ³ Or, men : for the King's MS. reads οἱ ἄνθρωποι.

Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, "The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, °The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these and last, (see note [m] on Matt. xii.,) after these—

° The Messias.

21. See note [b] on Matt. viii.

° The prophecies must be fulfilled which affirm that the Messias shall suffer many things, and be rejected by the great sanhedrim, and be slain—

23. Matt. x. 38.

24. Matt. x. 39, Mark viii. 35.

¶ gain all the wealth of the world, and lose his soul, or life? See note [m] on Matt. xvi.

¶ when he comes so illustriously to punish his crucifiers (or at last judge the world). See note [o] on Matt. xvi.

27. Which is not now so far off but that some here present shall live to see it.

° six complete days, but eight, reckoning the first

sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared 31. Which appearing, as angels are wont, in a in glory, and spake glorious condition, spake of his going out of this of his ⁵ [c] decease world (see note [a] on John xiii., and note [f] on which he should accomplish at Jerusa- 2 Peter i.) as of Moses out of Egypt to a Canaan, by lem. this means delivering his faithful people, but withal

32 But Peter and destroying them that believed not, Jude 5. Of all they that were with him were heavy with sleep: and when they were awake, they saw

his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, ⁶ Jesus was found alone.

⁴ appearance, *εἴδος.*

⁵ like the whiteness of a flash of lightning.

33. And as Moses and Elias were parting from Christ, Matt. xvii. 4, Peter said unto Jesus—

⁶ and they were amazed with fear, as the cloud came so near to them.

" Moses and Elias were departed from Jesus. And Christ commanded them to tell no man what they saw

⁵ departure.

⁶ And as the voice was, or, was heard, *Kai ēi τῷ γενέσθαι τὴν φωνήν.*

And they kept it till after his rising from the dead, Matt. xvii. 9; and close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech

37. Matt. xvii. 15.

* a sore affection seizeth upon him at certain times thee, look upon my son of the moon, and makes him cry out, and it causeth son : for he is mine such a boiling and agitation within, (see note [c] on only child.

39 And, lo, *a spirit taketh him, and he parteth from him without great pain and agony : this suddenly crieth out; coming to himself again (though when it first takes and it ⁷teareth him him it makes him senseless, Mark ix. 25, able neither that he foameth again, and bruising and many grievous bruises remain afterward. See from him.

40 And I besought 40. And I earnestly entreated thy disciples, that thy disciples to cast went about doing miracles, ver. 6, to cure him of this him out; and they epilepsy, and they were not able.

41 And Jesus answering said, O faith- 41. And Jesus said to his disciples, What an act of pernicious and perverse infidelity, not of weakness, is this in you ! generation, how long Will my presence so long, and the power given you by shall I be with you, me, ver. 1, work no better effects upon you ? You will and suffer you ? make yourselves unworthy of such favours by your Bring thy son hither. not making use of them: see Matt. xvii. 21, and Mark

42 And as he was yet a coming, ⁷the devil threw him down, and tare him. Having thus reprehended his disciples, he

42. Having thus reprehended his disciples, he said to the man, Bring thy son hither. ⁷he fell into a fit of that disease, which by the And Jesus rebuked power of the devil was brought upon him, and fell the unclean spirit down, and after his manner it made an horrible agitation or tumult within him, and Jesus cast out the again to his father. devil, and freed the man from the disease, and de-

43 ¶ And they were livered him—

all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these say-

44. Mark what I say unto you; it is this: I shall

⁷shakes, tumultuates, boils within him with foaming, and hardly, or with difficulty departeth from him, bruising him, σταρδοσει abr̄dv μετὰ ἀφροῦ, καὶ μέγις ἀποχωρεῖαιν' abr̄ oū συντρίβοντι abr̄dv.

ings sink down into shortly be put to death by the Jews and Romans, and your ears : for the Son of man shall be delivered into the hands of men.

45 But they understood not ^a this saying, and it was hid from them, that they perceived it not : and they feared to ask him the meaning of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not : ^a for he that is not against us is for us.

51 ¶ And it came to pass, ^b when the time was come that he should be ^[d] received up, he steadfastly set his face to go to Jerusalem,

52 And sent ^c messengers before his face : and they went, and entered into a village of the Sama-

^a what he meant by those words ; and though they thought much upon it, yet could not they imagine what it meant ; and yet they durst not ask him the meaning.

46. But by occasion of them thinking Christ's kingdom should shortly begin, they fell into a dispute among themselves, who of them should have the highest dignity at this revelation of Christ's kingdom.

47. And Christ either being asked by some of them, Matt. xviii. 1, or else of his own accord, discerning by his divine knowledge the debate they were engaged in, (though now they were ashamed that he should know it, Mark ix. 33, 34,) and being willing to cure this vain ambition in them, took a little child, and set him in the next place to himself,

48. And said unto them, The dignity that from me, or in my kingdom, accrueth unto any, belongs to such as these, the humblest and meekest : the dignity which from my Father is communicated to me, and from me to others, is the portion of the meekest. See Matt. xviii. 4.

^a for though he keep not company with us, yet if he do it in my name, he is one that believes in me, and not to be forbidden. See Mark ix. 39, and Matt. xii. 30.

^b when the time was come (see note [a] on Acts ii.) when he was to be crucified, not being terrified with that danger, he resolved firmly to go up to Jerusalem.

^c some of his disciples before, as harbingers (which was part of the disciples' office) : and they went—

ritans, to make ready
for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

53. And the Samaritans would not give him reception, because he appeared to them to be a going to Gerizim, John iv. 20, and so separate from all those to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

54. And the Christians' spirit, the economy or course prescribed them, differs much from that of a prophet in that think Jerusalem the only place of worship.

55 But he turned, the Old Testament, moved by zeal against the enemies and rebuked them, of God; the course which you must take with such is and said, ⁴ Ye know that of sweetness and persuasiveness; and this proposal not what manner of [e] spirit ye are of. of yours is very contrary to that.

55. For I came not to kill any, but to preserve and man is not come to rescue from death, and from all that is ill. And all the destroy men's lives, revenge that Christ thought fit to act upon them was but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, [•]Foxes

59. And there was another disciple of his, who had have holes, and birds already undertaken his service, and attended on him, of the air *have nests*; Matt. xviii. 21, who came unto him, and said, Sir, but the Son of man before I betake myself wholly to attendance on thee, hath not where to lay *his* head.

59. And he said unto him, Follow me) or very old, whom I would attend while he lives, me. But he said, and give him that civility of burial, and then come and Lord, suffer me first to go and bury my father. (Theophylact.)

60. But Jesus replied unto him, The Nazarite,

60 Jesus said unto Num. vi. 7, being consecrated to God, was not to him, Let the dead pollute himself with his dead father, but leave that bury their dead: but go thou and preach work of burying him to others; and so the priest also;

61 And another also attendance consecrated thyself to me, must refer that said, Lord, I will follow thee; but let office of burying thy father to others that have not undertaken that attendance, and set presently about farewells, which are thy task of preaching the gospel. See note on at home at my house. Matt. viii. 22.

62 And Jesus said ' He that holds the plough must follow it close, and unto him, 'No man, not make errands home, or betake himself to any other having put his hand business, till his day's work be done ; if he do, he will to the plough, and looking back, is fit not be fit for that employment : so thou, if thou wilt for the kingdom of undertake my service, must not * defer or procrastinate God.

but presently set to it, without any delay, and then follow it with the same diligence : and if thou art not thus ready to set out with me, if thou either pretendest or really hast such kindness to thy former course, and what thou hast left at home, as to take thee off one day from my service, thou art not worthy of the dignity and advantages of a Christian life, art no competent judge of them, nor consequently fit for a disciple of mine.

CHAP. X.

A F T E R these things the Lord ^a appointed other ^b seventy also, and sent them two and two before his face into every city and place, whi- come. ^c beside the twelve apostles, chose seventy others to be to him as disciples were wont to be to prophets, that is, to go on his errands, as he should appoint them; which they did by turns, two at once, as harbingers proclaiming his approach in every city whether he himself would he meant to come.

2 Therefore said he unto them, ^b The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the cline men's hearts to undertake this office of going harvest, that he and revealing it to them, for as yet there are very few would send forth for so great a task. labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs ^a but when ye go, ye must expect to meet with dangers and ill receptions.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

4 Yet let not that deter you, or put you upon making provisions beforehand for your journey: and as you go, spend no time in civilities with any, intend and mind that one business you go about.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if ^athe son of peace be there, upon it: if not, it shall turn to you a- ^d any to whom peace properly belongs, any pious person, called by an Hebraism the son of peace, (as the wicked apostate traitor is the son of perdition, John xvii. 12,) any pliable person capable of the blessing gain.

of the gospel dwell there, your peace shall rest—

¹ The ancient Greek and Latin MS. read, οβ. LXXII. seventy-two, and so ver. 17.

² Ὀπίστε βλέπει διότι μελλήσεως καὶ ἀναβολῆς ποιεῖται πρόφασιν, &c. Titus Bostrenius, p. 792.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. 8 Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, 'eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh ³unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off ⁴against you: ⁵ notwithstanding be ye sure of this, that the kingdom of God is come nigh ³unto you.

12 But I say unto you, that it shall be more tolerable ¹in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in vain! had the like been done in heathen cities near Tyre and Sidon, you, they in all likelihood would have been wrought done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Ca-

pernauum, which art

¹ receive without any scruple the entertainment which they offer you.

² See note [c] on Matt. iii.

³ as a testimony of your obstinacy and usage of us, (Matt. x. 14, and Luke ix. 5,) and as a token to assure you that your destruction is very near falling on you.

⁴ when that judgment comes, ver. 14.

13. Woe unto you, ye cities of Jewry, among whom so many miracles have been shewn to work faith in you, and so to bring you to repentance, and all in vain! had the like been done in heathen cities near Tyre and Sidon, you, they in all likelihood would have been wrought

14. And accordingly their portion in the vengeance approaching shall be more supportable than yours.

² upon, ἐφ',

³ furthermore, πλὴν.

⁴ upon, ἐφ'.

exalted to heaven,
shall be thrust down
to ⁵ hell.

16 He that heareth
you heareth me; and
he that despiseth you
despiseth me; and
he that despiseth me
despiseth him that
sent me.

17 ¶ And the sev-
enty returned again
with joy, saying,
Lord, even the devils
are subject unto us
through thy name.

18 And he said un-
to them, I beheld
Satan as lightning
fall from heaven.

19 Behold, I give
unto you power to
tread on serpents and
scorpions, and over

enemy: and nothing
shall by any means
hurt you.

20 Notwithstanding
in this rejoice not,
that the spirits are
subject unto you;
but rather rejoice,
because ¹ your names
are written in heaven.

21 ¶ In that hour
Jesus rejoiced in
spirit, and said, I
thank thee, O Father,
Lord of heaven and
earth, that thou hast
hid these things from
the wise and prudent,
and hast revealed
them unto babes:

^m even so, Father;

for so it seemed good

in thy sight.

22 All things are
delivered to me of
my Father: and no
man knoweth who
the Son is, but the
Father; and who the
Father is, but the
Son, and he to whom
the Son will reveal
him.

^k destruction and desolation. See Matt. xi. 23.

16. The not hearkening to your preaching, the despising of these warnings of yours is the despising of me that have sent you, and so of God that sent me, and hath destined this only means to avert his judgments from the world, and shall accordingly bring all vengeance upon the Jews on their refusal.

17. And when the seventy returned, they came to Christ and told him with great joy, that although it was not part of their commission, ver. 9, yet they having used his name (as afterward, Acts xix. 13.) against devils, it thrived with them, the devils were subject to do what they bid them.

18. And he said to them, Wonder not at that; for it is determined that within a while the prince of devils shall be dethroned, and fall from his great unlimited power in the world, as lightning when it flasheth and vanisheth doth, that is, come to nothing, never all the power of the recollect again.

19. I bestow upon you a power to cast out devils, and to be above any harm that any the most noxious creature, which the devil may use as his instrument, can do unto you.

¹ you are children and heirs of God, set in that right way, in which as many of you as shall continue shall inherit eternal life. See note [a] on Phil. iv., and note [b] on Rev. iii.

21. Matt. xi. 25.

^m this is an act of thine infinite wisdom and mercy and condescension to the weakness of men, mixed with all justice toward the proud contemners.

22. I come not in mine own, but my Father's name; all my power is delivered to me by him, and so my doctrine also; and no man—

⁵ hades, ἡδον.

23 ¶ And he turned him unto his disciples, and said privately, "Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

¶ It is an incomparable felicity you are now partakers of.

24. Matt. xiii. 17.

¶ A student of the law came to try what his judgment was about the law, or rule of life, and asked him what was necessary to be observed to the attaining that eternal life which Christ promised. And he answered him, The very same which in the law of Moses is set down as the main substantial part of the law, which he therefore bid him recite unto him.

27. And he recited out of Deut. vi. 5, the known summary of the law, Thou shalt love—

¶ the due performance of this is all that I now require of thee to salvation.

29. But he willing to set out his own perfections, and being confident of his having performed the first part, the duties toward God, by the exact observance of the ceremonies of the law, made no question concerning that; but for the second, the love of the neighbour, he proposed that other question, Who are contained under that title of neighbour?

30. This question Jesus thought best to answer by a parable, saying, A certain man—

31 And ^a [a] by chance there came down a certain priest that way : and when he saw him, he passed by on the other side.

32 And likewise a Levite, ^b when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion *on him*,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, 'Go,

and do thou likewise.'

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and hostility toward thee, must be looked on by thee as a certain woman named Martha received him into her house.

39 And she had a

31. And a certain priest, without any knowledge of what had happened, at the same time went that way, and saw him, and would take no pity on him.

^c coming thither in his passage, stayed so long as to see what condition he was in, and having done, left him without any compassion.

33. But though the priest and the Levite, which were his countrymen, or fellow-Jews, were not so passionate, yet a Samaritan, which was not so, being of an Assyrian extraction, (see John iv. 20,) and one whose religion separated him from the Jews, (John iv. 9, and Luke ix. 53,) was not so hardhearted, but as soon as he saw him—

washed his wounds, applied healing things to them, and then bound them up cleanly, as surgeons are wont, and set him—

^a See note [i] on Matt. ix.

^b Take that for an answer to thy question, Who is thy neighbour? ver. 29. For every person that is in want of thy relief, although he be to thee as a Jew to a Samaritan, upon terms of absolute separation and the object of thy compassion and mercy, and of any charity of thine of which he is capable, Matt. v. 43, 44.

^c Or, *upon occasion*.

sister called Mary, which also sat at Jesus' feet, and heard him, but attended diligently to all that was delivered by him.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me company, which was too much for her to do alone. to serve alone? bid her therefore that she [b] help me.

41 And Jesus answered and said thou takest a great deal of unnecessary, though unto her, Martha, not culpable pains (as in all worldly business there is a great deal more solicitude than is necessary):

about many things: **42** But the one only thing which is absolutely

42 But one thing necessary, the hearing my word in order to the keep-is needful: and Mary ing it, the receiving advantage by my coming to thy hath chosen that good part, which shall not be taken away from her. house, is much a more acceptable thing to me than the entertaining me with so much diligence; and the advantage of this will continue to Mary to all eternity.

CHAP. XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, that duty, and thereupon, at his coming out to them, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive everyone that is [a] indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you

1. And upon occasion of his frequent retiring to prayer, at a time when he was upon that performance, his disciples took into consideration how needful it was for them to be directed in a right performance of one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples.

2. And upon that demand of his, (being another time, and upon another occasion from that in the sermon on the mount, Matt. vi. 9,) Christ said to his disciples, Whosoever ye pray solemnly, omit not to use this form of words, Our Father—

3. See Matt. vi. 11.

a hath done us any injury.

⁷ the good portion, τὴν ἀγαθὴν μερίδα.

shall have a friend,
and shall go unto
him at midnight, and
say unto him, Friend,
lend me three loaves;

6 For a friend of
mine ^b in his journey
is come to me, and I
have nothing to set
before him?

7 And he from with-
in shall answer and
say, Trouble me not:
[b] the door is now
shut, and ^cmy child-
ren are with me in
bed; I cannot rise
and give thee.

8 I say unto you,
^d Though he will not
rise and give him, yet his coming without bashfulness at such a time of
because he is his friend, yet because night, which is an argument of his real want, and of
of his ¹importunity his confidence in him to whom he comes, will cer-
he will rise and give tainly make him rise and—
him as many as he
needeth.

9 And I say unto
you, Ask, and it shall
be given you; seek,
and ye shall find;
knock, and it shall
be opened unto you.

10 For every one
that asketh receiv-
eth; and he that
seeketh findeth; and
to him that knock-
eth it shall be opened.

11 If a son shall
ask bread of any of
you that is a father,
will he give him a
stone? or if he ask a
fish, will he for a fish his Spirit, and the assistances of that, are so certainly
give him a serpent?

12 Or if he shall ask
an egg, will he offer
him a scorpion?

13 If ye then, being
evil, know how to
give good gifts unto
your children: how
much more shall
your heavenly Father
give the Holy Spirit

^b travelling by this way, is come to my house, and
I have nothing to entertain him.

^c both I and my children, which might deliver it to
thee, are in bed—

^d If respect of friendship will not work upon him,
rise and give him, yet his coming without bashfulness at such a time of
because he is his friend, yet because night, which is an argument of his real want, and of
of his ¹importunity his confidence in him to whom he comes, will cer-
he will rise and give tainly make him rise and—

9. And the same effect, let me tell you, will your
constancy and earnestness in prayer to God have
upon him.

10. For no child or friend of God's ever misseth to
receive from him what he thus asketh.

11—13. There is no fear that God should deny
such petitions, or give his children any hurtful thing,
when they ask that which is good for them; and
though many things which men ask be not such, yet
give him a serpent? so, that they will never be denied to them that ask
them of the Father.

¹ shamelessness, *ἀναβάσιαν*.

to them that ask ^c and the disease which that devil inflicted on the him?

14 ¶ And he was casting out a devil, and restored the man to his speech again; and it was dumb.

And it came to pass, 15. But some persuaded themselves, ver. 17, that when the devil was all his power was from Beelzebub, Matt. ix. 34, and gone out, the dumb xii. 24, and that he having power of all inferior devils spake; and the people wondered. enabled him to cast them out.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16. Others, to make trial of his power, desired him to shew them some miracles or tokens of God's sending him, some voice from heaven, or the like.

16 And others, used the devil's power to cast out devils, he used these tempting ^{him}, sought arguments of conviction, (and to the latter his answer of him a sign from heaven. is set down, Matt. xii. 39, and here ver. 29, &c.,)

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation: and a house of his may undo that which another hath done, which divided against a house falleth. 18. If there be a division among the evil spirits, and one devil set himself against another, their kingdom cannot long endure: for though it is possible for the advancing of the devil's kingdom one instrument in the same project, yet for one to oppose, and violently to eject the other, (see Mark i. 25,) and do his utmost to cast him and his kingdom out of the world, this is a division which cannot be imagined among those that are of a conspiracy, but only betwixt enemies bent to ruin one another: (see note [g] on Matt xii. 27:) because ye—

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, that which is done by them before your eyes will be an argument of conviction against you.

20. But if by the power (and Spirit, Matt. xii. 28.) therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he cometh and overcome him, he taketh from him all his armour wherein he trusted,

22. And therefore my casting out devils is an argument that I come with that power, greater than any the devil hath, and conquer and disarm him, and give

^a his complete armour, τὴν παροπλίαν αὐτοῦ.

and divideth his all that follow me the benefits of that victory to be spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was

distributed among them. It is proverbially said, He that is &c., and therefore he that doth not assist, but cast out Satan, must be resolved to be an enemy of his, and not to operate by power from him: see Matt. xii. 30, and Mark ix. 40.

24. But to you that have received such miracles of mercy, (particularly that of casting out devils,) and made no use of them, I shall add this parable, When the unclean spirit &c.: see Matt. xii. 43.

27. And about this time his mother and brethren came to speak with him, and one came and told him so, Matt. xii. 47; and upon mention of his mother, a woman there present said aloud, Blessed is the womb—

28. But he said, Whosoever shall hear and obey the word of God is to me as dear as mother or brethren, Matt. xii. 49, 50, and indeed that blessedness of being an obedient faithful servant of God is far greater than this other of having been the person of whose womb Christ is born, abstracted or separated from this other of having undertaken the obedience of God.

29. As for the second question proposed, ver. 16, he now in the presence of a great multitude gave answer also to that, (see Matt. xii. 39,) This is an evil—

30. For as Jonas preaching in the streets of Nineveh, being accompanied with the miracle of having been three days in the whale's belly, and then being cast up on the shore alive, was an assurance to them that without repentance they should speedily be destroyed; so shall the preaching of Christ to the men

vites, so shall also of this age, accompanied with his death and resurrection after three days, be a certain forerunner of destruction to them that believe not.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold,³ a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold,⁴ a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but fill the whole body with charitable and Christian actions.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pha-

⁵ here is more of wisdom, heavenly divine doctrine, than ever was in all Solomon's words or writings: Matt. xii. 42.

⁶ here is more powerful preaching, denunciation of severer judgments, than those that Jonah denounced against Nineve.

33. To that purpose of ver 28. that they only are blessed which not only hear but observe God's commands, belongs that known speech of Christ, delivered at another time also, Matt. v. 15, and Luke viii. 16, No man, &c.

34. And to the same purpose may be applied that other, used also by Christ in the same sermon on the mount, (see note [7] on Matt. vi. 22,) that the heart being once truly warmed with Christian virtues will full of light; but fill the whole body with charitable and Christian actions.

35. Take care therefore that the Christian precepts and graces afforded thee be not accompanied with an unchristian life.

36. If therefore the Christian doctrine have taken full possession of thee, and no faculty or affection be left out from being wrought upon by it, then sure the actions will be most illustriously so, and the whole life of such an one will be as a room with a blazing torch or candle in it, enlightened in every corner, without any intermissions or mixture of unchristian actions.

³ more, πλεῖον.

⁴ λόγχης τῆς διστρακτῆς φωτίζει σε.

⁵ more, πλεῖον.

⁶ a candle by bright shining enlighteneth thee,

risee besought him to dine with him : and he went in, and sat down to meat.

38 And ¹when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, ¹Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ¹ravelling and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of ⁷[c] such things as ye have; and, behold, all things are ⁷[d] clean unto you.

42 But woe unto you, Pharisees! for ye ¹tithe mint and

¹rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the ^msynagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves ⁿwhich appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the ^olawyers, and said unto him, This speech of thine

^o violence and villainy, *ἀπραγῆς καὶ πονηρᾶς*: see note [h] on 1 Cor. v.

or are able, give alms, or in alms.

ⁱ the Pharisee wondered to see him lie down to dinner without washing his hands first. See notes [a] [b] on Mark vii. 3.

^k Ye hypocritical Pharisees wash yourselves, as if a man should wash his vessels, the outside of them only, leaving the insides of them full of all filthiness; for thus do ye wash your bodies, leaving your souls full of all uncleanness.

40. This is an extreme folly; for if your outward washings were in obedience to God, you would cleanse the insides, your hearts and souls also, as well as your bodies.

41. The best way of purifying yourselves, estates, meats, and drinks, &c., from all pollution cleaving to them, is (instead of that which you Pharisees attempt by washing your hands, your vessels, &c.) by works of mercy, and liberal almsgiving; as far as you are able, restoring to the injured, or, if there be not place for that, giving to those that want.

¹ anise and cummin, Matt. xxiii. 23, and so also of rue, and every the meanest herb that grows in your garden, and omit the principal duties both to God and man. These are the main things which God requires not to be omitted, of paying tithes exactly, according to the law and custom among you.

^m consistories, Matt. xxiii. 6.

ⁿ grown over with grass, and they which see the specious outsides of them, Matt. xxiii. 27, know not what is within, viz., bones of dead men and putrefaction, and so are polluted by them: (see note [g] on Matt. xxiii.)

^o doctors of the law, members of the sanhedrin, or lawyers, and said unto him, This speech of thine

^o violence and villainy, *ἀπραγῆς καὶ πονηρᾶς*: see note [h] on 1 Cor. v. ^j what you have

or are able, give alms, or in alms.

him, Master, thus seems to reflect on us, and the gravity that belongs to saying thou re- our places and persons, and is a reproach to us. proachest us also.

46 And he said,

¶ Woe unto you also, ¶ And ye certainly are not free ; ye are they which lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

¶ 47 Woe unto you ! 47, 48. Woe be to you for that hypocrisy of yours, ¶ for ye [e] build the in appearing to bear such respect as to rebuild the sepulchres of the prophets, and your fathers killed ; tombs of those prophets whom your fathers killed ; you yourselves having as bloody thoughts against

48 ¹⁰ Truly ye bear those that are now sent to you, and being ready to fill witness that ye allow up their measure of bloodguiltiness, Matt. xxiii. 32. the deeds of your By your adorning their sepulchres, ye bear witness fathers : ¹¹ for they that your fathers killed the prophets, and at the same indeed killed them, time ye are well pleased with their works, that is, sepulchres. delighted in and meditate the like ; and though ye

49 Therefore also say, Matt xxiii. 30, that if you had lived in their days said the wisdom of God, I will send them prophets and ¹² apostles, your present actions of persecuting me, and thirsting ties, and *some* of them after my blood, ye shew that such pretensions are but they shall slay and hypocrisy in you.

persecute : 49. And so clearly you are the people of whom God

50 That the blood of all the prophets, hath prophesied that they will kill and persecute those which was shed from whom he sends to them; for this was begun by your the foundation of the fathers, and continued in you, and is like to be per-world, may be re-fected by you.

quired of this generation ; 50. And this is likely to be the effect of it ; the Jews

51 From the blood of this age shall undergo the severest vengeance that of Abel unto the all the murdering of God's prophets can bring on a blood of Zacharias, rebellious people.

which perished be-tween the altar and the temple : verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye scripture which might make them embrace the gospel entered not in yourselves, and them that now preached to them : ye will not receive the faith were entering in ye yourselves, and those which are inclinable to receive hindered. it ye hinder as much as you can.

53 And as he said

⁹ that, *ετι.* ¹⁰ Thus ye bear witness, and consent, or are well pleased with the deeds, *Άρα μαρτυρεῖτε καὶ συνεποκεῖτε τοῖς ἐργοῖς.* ¹¹ that, *ετι.* ¹² messengers, *Διαστόλους.*

these things unto them, the scribes and the Pharisees began

¹³ to urge him vehemently, and to ¹⁴ [f] provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

' to express great anger (see note [a] Mark vi.) and indignation against him, and to propose many things to him by way of question, that they might get somewhat from him, which being testified against him

CHAP. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode upon one another, he began to say unto his disciples first of all, Beware ye of the Pharis- ees, see Matt. x. 17, (and Sadducees, Matt. xvi. 6,) whose doctrine, expressed by leaven, Matt. xvi. 12, is full of hypocrisy, puffs them up into a great opinion much that they trode of their own sanctity, and hath an influence, like leaven upon one another, even, to the souring of all their actions; and accordingly these men, though they make a great show of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readyest to betray you, Matt. x. 17, &c.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath cast both body and soul into hell, upon disobedience and disloyalty to his commands, so can, if he please, and will, if he see it best for you, preserve you in the midst of the greatest dangers.

I say unto you, Fear him.

¹³ be sharply angry with him.

¹⁴ pose him concerning many things.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? every motion of it, is within the reach of God's care.

7 But even the very hairs of your head are all numbered. Fear not therefore: for ye are of more value than many sparrows. 6. This is a work of that providence of his that attendeth and watcheth over the smallest things in the world; the vilest sparrow or bird of the air, in gotten before God? every motion of it, is within the reach of God's care.

7. And agreeably to that particular providence of yourselves that God hath a most particular protection over all that belongs to his servants. This will fortify you against all fear, whatsoever your dangers are: for sure there is more value set on you, and care taken for your preservation, than there is over all the sparrows that are in the world.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 8. And this encouragement you have, that your fearless confession of Christ and his truth shall be rewarded with his owning you in the day of judgment (which sure is more to your advantage than any thing else before the angels you can acquire by compliance with the world).

9 But he that denieth me before men shall be denied before the angels of God. 9. Whereas the contrary fear, or cowardice, or fall-

neth me before men shall be denied before the angels of God. 10. Here are added by St. Luke words spoken by Christ on another occasion, Matt. xii. 32, and seem to

10 And whosoever shall speak a word against the Son of Pharisees, on occasion of whom this whole passage man, it shall be from ver. 1. was delivered; that they that by the given him: but unto meanness of Christ's human appearance are tempted him that blasphemeth against the Holy Ghost it shall not be forgiven. to deny him to be the Messias, and do accordingly in some degree excusable; but they that attribute his

works of power (his miracles done visibly by the finger of God) to the working of the devil in him, there

11 And when they bring you unto the synagogues, and magistrates, and receive Christ. 11. This being said of them as in a parenthesis, he returns to other passages of that speech of Christ's,

powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 11. This being said of them as in a parenthesis, he returns to other passages of that speech of Christ's, Matt. x. 9, When they bring you before consistories, shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say. 12. See Mark xiii. 11.

13 ¶ And one of us and me about the dividing our patrimony; I desire to speak to my brother, our Master to conclude it between us your disciples inheritance with me. and followers?

^b Sir, there is a controversy between my brother

unto him, ^b Master, dinary, refer it to arbitration, and who so fit as you that he divide the inheritance with me. and followers?

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he pos-

sesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plen-

17 And he thought within himself, saying, What shall I do, because I have it any thing more happy or comfortable to him, by no room where to possessing more than he needs or uses, that is, by any superfluity of wealth. The only way to be the better

18 And he said, This will I do: I will pull down my barns, and build others, ver. 21.

greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years;

20 But God said unto him, Thou fool, which he knew not what to do with,) and then he this night thy soul shall be required of thee: then whose many years plentiful, voluptuous, festival living,

shall those things pleasing himself and entertaining others.

be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought in opposition to covetousness, is that which Christ for your life, what ye said at another time, Matt. vi. 25, Take no thought—

¹ *it is not in any man's having superfluous that his life from his possessions consists. Or, no man's life, if he have never so much abundance, depends on his possessions; οὐδὲ τῷ περισσεύει τῷ η σωτή αὐτοῦ δοτίν εἰ τῶν παραχθέντων αὐτοῦ.*

14. But he (knowing what had happened to Moses when he would have made peace among the Jews, Exod. ii. 14, *Who made thee a prince or a judge over us?*) gave them an answer which the evangelist sets down in the same words wherein the Greek rendered the Hebrew there, that is, I will not be liable to such objections from men as were then ungratefully made against Moses, I will not meddle with your matters of interest, wherein he that is not awarded what he desires will think himself unjustly dealt with.

15. All that I shall say to you is, That the desire of wealth, the labour to increase your own by lessening another man's possessions, the not being content with what you have, is a sin of great danger, diligently to

be avoided, and indeed that which doth no man any good. For though possessions are useful to sustain life, yet no man is able to prolong his life, or to make

do, because I have it any thing more happy or comfortable to him, by possessing more than he needs or uses, that is, by any superfluity of wealth. The only way to be the better

16. To which purpose Christ spake and applied the parable following, The ground—

17. And he contrived and cast within himself in his thoughts what he should do with all that plenty which was so much greater than his barns could hold.

18, 19. And his resolution was, that he would pull down his barns and build bigger, and lay up all in

drink, ^{and} ³be merry, down his barns and build bigger, and lay up all in drink, ^{and} ³be merry,

20. But God said unto him, (never thinking of giving others any of that

unto him, Thou fool, which he knew not what to do with,) and then he this night thy soul shall be required of thee: then whose many years plentiful, voluptuous, festival living,

shall those things pleasing himself and entertaining others.

² *feast, εὐφέμενος.*

³ *do they require thy soul from thee: see note [b] ch. xvi.*

shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is *more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his ⁴ stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for ⁴ the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe ⁴ the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, "neither be ye ⁴[a] of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these

⁴ other things, which are greater, and so in proportion harder than those, and depend as little on your solicitude.

⁴ the flowers: see note [p] Matt. vi.

⁴ and be not disturbed with thoughts and anxiety, Matt. vi. 31.

⁴ age: see note [m] Matt. vi.

⁶ solicitous.

things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be [b] girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or ⁶ come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched; and not have

32. Entertain no solicitudes for such things as these; for your Father, which destined you to an everlasting kingdom, will not fail to allow you your portion here of those things that are useful for you.

33. Matt. vi. 19.

35. Be ye as servants attending their master's business, ready whosoever he commands them anything, or hath any business for them.

36. Like the attendants on a bridegroom, (who whosoever he comes from the marriage feast to the chamber comes hastily, and is not patient of any delays,) always ready to answer at the first knock.

37, 38. As in that case it is a great happiness for a servant to be found ready, because by that means he may attend his master, (whereas if at that minute he be out of the way he utterly loses him,) and as a reward of that diligence the bridegroom will entertain his servants, set them down, and wait upon them himself; so is it a blessed thing to be found employed as Christ would have us, whosoever he comes to call on us; and in order to that, to be always ready, not to fall off from him in the least manner.

39. And as Christ's coming will be to the reward of all faithful servants, persevering believers, so will it be to destroy all lethargic stupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

⁶ Or, in the third watch, and when he comes, find: for the King's MS. τρίτη φυλακή, καὶ ἐλθὼν εὑρό.

suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he which will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit

40. And therefore to avoid that danger also it concerns all to be perpetually upon their guard, because this coming of Christ to visit and punish is like to be sudden, but the time uncertain. See Matt. xxiv. 43.

' peculiarly to us thy constant attendants, or to all Christians ?

¶ The parable doth in several degrees belong to every Christian, who hath some trust committed to him by Christ, and must be very careful to discharge it (see Matt. xxiv. 45); to you as stewards here, to all Christians as servants, ver. 43; and no man's trust is so mean that diligence in it shall not be rewardable. But to them again, with some difference, as they have received more or less of divine revelation, immediately or mediately ver. 47.

44. And be he never so meanly employed, God will reward his trustiness and diligence with committing to him the greatest trusts, see Matt. xxiv. 47, the greatest office of dignity in the church.

¶ and upon that consideration abuse that trust and power reposed in him as a steward, deal injuriously with those that are under his rule, and spend his master's goods riotously and luxuriously.

i with the untrustworthy false stewards, the unbelieving Jews, which have not reformed upon all Christ's preaching unto them.

47, 48. According to the degree of knowledge which God hath afforded, so shall their crimes receive aggravation of guilt and increase of punishment. And the more light and grace he bestows on any, the greater and the more Christian performances will he require

stripes.

48 But he that knew

things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and [c] what will I, if it be already kindled? Matt. x. 34, and this will be a means of exploring and trying who are faithful, and who are not: and there-

50 But I ^bhave fore I am so far from wishing this otherwise, that I [d] a baptism to be rather desire that it were already kindled or begun. But I am to bear the first part of it, to be im-

mersed in afflictions, Matt. xx. 22. Till this come to be accomplished upon me I am in some straits, ter-

51 Suppose ye that I am come to give peace on earth? I willing to be delivered, to do and suffer that where-
rather division:

52 For from hence-
forth there shall be feuds will break out concerning me, the whole five in one house di-
vided, three against two, and two against three. Matt. x. 34, and xxiv. 7.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There

51—53. Soon after my departing, great divisions land shall be divided into factions and civil broils,

^a do I desire? That it were already kindled.

^b am to be baptized with a baptism.

^c pressed, συνέχομαι.

will be heat; and it cometh to pass.

56 Ye hypocrites, 56. Ye that can judge by sight of the skies and ye can discern the winds, what will befall, why should ye not have face of the sky and as great sagacity to discern and presage the judgments of the earth; but that are near approaching towards this nation, if they how is it that ye do not suddenly repent and receive Christ?

¹⁰ time?

57 Yea, and why even of yourselves judge ye not what is ¹¹ right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAP. XIII.

THERE were present at that season some that told him of the ^a Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, ^b except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think

^a Galileans, a faction of Judas Gaulonita, which taught doctrines contrary to subjection to the Roman empire, whom, it is thought, Pilate set upon and killed when they were offering sacrifice, and poured out their blood, as the blood of beasts was poured out in the sacrifices.

^b if you continue your present wicked practices, raising sedition under pretence of piety, as frequently you are apt to do, (see *Titus Bostrensis*, p. 803. C.) then, as they perished at the day of Pascha at their sacrifice, so shall a multitude of you on that very day (see Josephus of the Jewish War, l. 6. c. 11, and l. 7. c. 17, and Euseb. *Eccl. Hist.* l. 3. c. 5.) in the temple be slaughtered like sheep, and that for the same cause, a sedition raised in the city.

¹⁰ season, καιρόν.

¹¹ fit, δίκαιον.

ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all ^clikewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had ^da spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was

^c perish in the ruins of the whole city, as they of that tower.

6. And he spake a parable to them, of which this is the plain meaning: This people hath long been unprofitable, made no returns to all God's husbandry bestowed upon them, and yet God hath given them space to repent, and sent his Son to dress and manure them; and if this do not work upon them, there is nothing to be expected but destruction and excision. The parable was this: A certain man—

9. And perhaps it will bear fruit; or, make this experiment, whether it will bear fruit or no: and if—

^d sore disease inflicted on her by the devil, ver. 16, for the space of eighteen years, and she did so extremely stoop, that she could hardly see the heavens.

^e thy disease.

made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and in the week ; in them therefore—said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou hypocrite,* doth not each one of you on the sabbath loose his ox or his ass from the ¹ stall, and lead *him* away to watering ?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years' duration, be cured of this disease on the sabbath day ?

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed [a]a great tree ; and the fowls of the air lodged in the branches of it.

20 And again he said, Wherunto

¹ the head of the consistory, being angry that Jesus did cures on the sabbath, gave command to the multitude, saying, There are six days in the compass of

the week ; in them therefore—

² on whom Satan hath inflicted a sore disease of eighteen years' duration, be cured of this disease on the sabbath day ?

19. Matt. xiii. 31.

¹ stable: see note [c] ch. ii.

shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, ^aare there few that be saved? And he said unto them, ^bis the doctrine of the gospel likely to be received by the generality of men, or only by a few disciples of us? And the reply that Christ made to this question

was to advise him and all others,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand

without, and to knock at the door, seeking of him, a desiring the reward upon no far-saying, Lord, Lord, ther pretences than that the gospel hath been open unto us; and he shall answer and preached among them, that they have eat and drunk say unto you, I know in Christ's presence, nay, that they have by him been you not whence ye enabled to work miracles, Matt. vii. 22, &c., would are:

26 Then shall ye begin to say, We have eaten and drunk others, be their pretences and confidences never so great, they shall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlasting fire.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

21. Matt. xiii. 33.

24. That they should not be led away with the example of the many that neglected the present opportunity, and after would not find admission when they should desire it, either into the church here or the kingdom of God at the day of doom; that the

gospel should at length be removed from the obstinate Jews, and consequently heaven also.

25—27. That a great deal of timely care and industry and contention was required to get the end of our Christian faith and hope, and that a little formal knock at the door, seeking of him, a desiring the reward upon no far-saying, Lord, Lord, ther pretences than that the gospel hath been open unto us; and he shall answer and preached among them, that they have eat and drunk say unto you, I know in Christ's presence, nay, that they have by him been you not whence ye enabled to work miracles, Matt. vii. 22, &c., would are:

26 Then shall ye begin to say, We have eaten and drunk others, be their pretences and confidences never so great, they shall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlasting fire.

28. And then, what a restless torment will it be to you to see the fathers of the old world, that never saw or heard Christ preach among them, as you confess you have, received by God into his kingdom, and you rejected! Matt. viii. 11, 12.

^a escape.

29 And they shall come from the east, **29.** And though but few Jews should receive the faith, yet disciples shall come in to Christ from all quarters of the world, and by him in the church be received and entertained as at a feast, (which is some and shall sit down farther answer to the question, ver. 23,) and so consequently bear the patriarchs company in heaven. God.

30 And, behold, **30.** And they that are now afar off, the Gentiles, there are last which shall be admitted to his favour, while the present shall be first, and Jews through their obduracy shall be cast out, there are first which shall be last. ver. 28.

31 ¶ The same day **31.** Upon his instructing the people, and doing there came certain of miracles in this manner, some of the Pharisees, unwilling the Pharisees, saying that they should thus see his power and hear his unto him, Get thee doctrine, were very desirous to have him gone, and hence: for Herod for a pretence suggested the danger that he was in will kill thee.

32 And he said unto them, Go ye, and tell ³ that fox, Behold, I cast out devils, and I do cures

32. And Christ (according to his prophetic office, which gave prophets authority to reprehend all, were to day and to morrow, and the third day I shall be perfect.)

33 Nevertheless ⁴I answered them, saying, Go tell that great artificer, or [c] must walk to subtle disguised person, Herod, (by the manner also day, and to morrow, of the expression, * left dubious, intimating the subtlety of the Pharisees, disguised by them, but by him discerned, who by the mention of Herod's design to kill him thought to drive him out of their coasts,) that

I attend the decree of my Father, and in the meantime perform the office for which I was sent, not fearing what he can do unto me. Behold, I cast out devils, cure diseases for a while at present; and after a while, when my course is finished, I am to suffer death.

34 O Jerusalem, Jerusalem, which killst the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as ⁵a hen doth gather her brood [d] under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and

33. In the mean time I must do what I do, and then go and suffer at Jerusalem, being designed by my Father first to do these works, and then to die there, that being the place where all people have been wont to be put to death, at the council of the great san-

hedrim, and where, though capital judgments are now taken from the Jews, yet the prophets are to be tried.

34. See Matt. xxiii. 39.

³ this, ταῦτη. ⁴ to day and to morrow it is necessary for me to do what I do, and on the day following to go. ⁵ a bird doth her young ones: ὄρνις τὰ ἔαυτῆς νοστά, the King's MS. reads, and the ancient Greek and Latin.

* οὐκ εἰκεῖ δλάπεκι ἀκείη, ἀλλὰ ταῦτη, εἴθεντατα μέση την χρόμενος φωνή, καὶ σφᾶς δεινών θηγύς θυτας τῇ δλάπεκι τοὺς φαρισαίους, διὸ τὴν πανουργίαν. Titus Bostrensis, p. 805, B.

verily I say unto you,
Ye shall not see me,
until the time come
when ye shall say,
Blessed is he that
cometh in the name
of the Lord.

AND it came to pass, as he went into the house of one of the ¹ [a] chief Pharisees to eat bread on the sabbath day, ² that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to ³ a wedding, sit not down in the highest room; lest a more honourable man

CHAP. XIV.

1. And being upon an invitation persuaded to go on a sabbath day and dine with one of the Pharisees of great quality, a ruler or member of one of their consistories, they themselves that had thus invited him did insidiously and treacherously watch and observe what he would do, on purpose to take advantage against him (a thing contrary to all laws of hospitality).

* by way of prevention asked a question of the doctors of the law and Pharisees that were present, saying, Is the working of a cure on a sick man a thing forbidden, and so unlawful to be done upon a sabbath day?

5. And he said unto them, Which of you—

7—10. And being at this feast, he observed how desirous those persons (doctors of the law and Pharisees, &c.) were every of them to take place, or have the precedence at the feast, and thereupon, knowing their inclinations, he spake this parable to them, which imported how much more honourable it is for a man to set himself below than above his place, and how certain a way that is to get him honour.

¹ rulers, which were Pharisees. ² even they were watching him, καὶ ἀβρός θάσας παρεπη-
πομμένοις ἀβρός. ³ a marriage feast, γάμους: see note [e] Matt. ix., and note [a] Matt. xxii.

than thou be bidden
of him;

9 And he that bade
thee and him come
and say to thee, Give
this man place; and
thou begin with
shame to take the
lowest room.

10 But when thou
art bidden, go and
sit down in the low-
est room; that when
he that bade thee
cometh, he may say
unto thee, Friend,
go up higher: then
shalt thou have ⁴wor-
ship in the presence
of them that sit at
meat with thee.

11 For whosoever
exalteth himself shall
be abased; and he
that humbleth him-
self shall be exalted.

12 ¶ Then said he
also to him that bade
him, When thou
makest a dinner or
a supper, call not thy
friends, nor thy bre-
thren, neither thy
kinsmen, nor thy rich
neighbours; lest they
also bid thee again,
and a recompence be
made thee.

13 But when thou
makest a feast, call
the poor, the maimed,
the lame, the
blind:

14 And thou shalt
be blessed; for they
cannot recompense
thee: for thou shalt
be recompensed at
the resurrection of
the just.

15 ¶ And when one
of them that sat at
meat with him heard
these things, he said
unto him, Blessed is
he that shall eat than
any else.

11. For humility is the only thing that is valued
or commended, or thought fit to be rewarded either
by God or man.

¶ Let not thy entertainments be of those which can
or are likely to entertain thee again, or to whom thou
hast obligations of affinity, &c., for this is but a worth-
less way of hospitality, in which there is nothing
commendable or trustworthy.

13, 14. The only commendable way, and that which
it will be reasonable for God to reward, is, the enter-
taining of those that want, and who are not likely to
make thee any return; for this, God will be thy debtor,
and pay thee at the day of judgment; and there can
be no such advantage to thee as that.

15. Upon this occasion one repeated that known
saying among the rabbins, Blessed &c., that is, It is

certainly a much happier thing to be feasted by God
in his kingdom than by any man on earth; and therefore
that is most true which was said, ver. 14, that it is
more advantageous to any man to entertain the poor

⁴ honour, glory, δόξα.

bread in the kingdom of God.

¹⁶ Then said he unto him, A certain man made a great supper, and bade many:

^{16—24.} To this, Christ replied by a parable, intimating the truth of what that person last had said, but withal telling them that this celestial feast, everlasting reward, was that that they had oft been

¹⁷ And sent his servant to make use of the invitation, preferring their own designs of worldly advantages before it, thereby provoking God extremely. And therefore the heathen are now ready.

¹⁸ And they all to be taken in, nay, importunately wooed to come to that feast, instead of them; and those that were the ^{s [b]} ~~sent~~ began to make excuse. The first principally designed guests to be utterly rejected.

said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

²⁰ And another said, I have married a wife, and therefore I cannot come.

²¹ So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

²² And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

²³ And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that

^a presently.

x

my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

26. If any man offer to undertake my discipleship, and doth not prefer me before all others that are nearest to him, yea, and before his own life too, Matt. x. 37, he is not for my turn; and my service, being so sure to bring persecutions along with it, will not be yea, and his own life for his.

27. And whosoever doth not come to me with a preparation of mind to suffer any thing, rather than part with me, is not fit for the turn.

28—30. For as he that sets on building, and hath not a stock to hold out, leaves his work imperfect, and becomes ridiculous;

31, 32. Or as he that designs a battle or a war, and is not provided with all necessaries to go thorough with it, had better never engage, or being engaged, should presently think of treating and compounding the matter;

33 So likewise, who-
soever he be of you
that forsaketh not all
that he hath, he can-
not be my disciple.

34 ¶ Salt is good :
but if the salt have
lost his savour,
wherewith shall it
be seasoned ?

35 It is neither fit
for the ⁶[c]land, nor
yet for the dunghill;
but men cast it out.
He that hath ears to
hear, let him hear.

33. So he that undertakes to be a Christian must resolve to renounce all that is most precious to him in this world, or else he will not be able to hold out, and so had better never pretend to that profession.

34. A Christian is the salt of the earth, (Matt. v. 13,) of infinite use and benefit to all with whom he converseth, being an example of purity and other virtues, whereof Christianity is made up ; but if he shall fail in the exercise of these, prove earthy, heavy, and insipid, without any active stirring quality, like to those bodies whose salt is drawn from them, he is utterly destroyed and perished.

35. The unhappy remainder is useless beyond the most noisome excrement or putrid carcass. It is not fit or useful (as some things are) to enrich the ground, no nor to mix with other things, which, being corrupted from their primary use, are yet good for that (and so are kept, though in a mean place, for that use); it is neither at present, nor for the future, by long digestion or farther putrefaction, capable of being good manure or compost for the earth, but is utterly unprofitable, and generally dealt with as such, cast out without any respect into those places where men would have nothing grow, apt only to convert a good soil into a desert. Let every disciple, every Christian designed by Christ to be the salt of the earth, lay this to heart, for he is nearly concerned in it.

CHAP. XV.

THEN drew near unto him all the publicans and ^asinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man ¹receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

^a heathens in great multitudes for to hear him.

4. Matt. xviii. 12.

⁶ earth.

¹ admitteth, προσδέχεται.

5 And when he hath found it, ^b he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no [a] repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, if doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his ² living.

^b he brings it home with great care and some pains to him, yet rejoicing.

God in the sight of his angels shall rejoice (and express that joy) at the returning and repenting and change of one heathen or sinful atheistical liver, more than at the daily virtuous performances of those which have never been engaged in a vicious course; and so, though they have and want sorrow (and wishing it were otherwise) for their frequent slips and failings and infirmities, and withal a diligence, and vigilance, and greater industry and study for the future to grow in piety and strength of grace, yet having always continued in a virtuous course, these need not that change of mind which belongs to others, and is properly called by that title of *repentance*.

10. After the same proportion it is that God expresseth joy in the sight of his angels upon the reducing of one indulgent sinner to good life.

11. To which purpose he made use of this other parable by way of story: A certain man—

² estate, τὸν βίον.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there ³ wasted his substance with riotous living.

14 And when he had spent all, there ⁴ arose a mighty famine in that land; and he began to be in want.

15 And he went and ⁵ joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the ⁶[b] husks that the swine did eat: and no man gave unto him.

17 And ⁷ when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

³ spent, scattered, διεσκόρπισε. ⁶ fruit of the Carob tree.

⁴ was, ἦγένετο.

⁵ fastened himself, ἐκολλήθη. ⁷ Or, he came and said to himself: see note [a] on Mark ii.

15. And being in that distress, he pinned himself upon one of the inhabitants of that region, being content to be entertained by him upon any conditions, never so hard; and he hired him, and set him to feed his swine in the fields, allowing him little food but what was allowed the swine.

16. And he would have been glad to have filled his belly with Egyptian figs, a coarse unwholesome fruit that swine fed on among them; and he could not get enough of them.

17. And meditating with himself, he remembered the plenty that his father's servants had, (or, being reduced to some sense and consideration by this distress, he thus said within himself,) The meanest of a multitude of my father's servants feed very plentifully, and I am ready to starve for want of the meanest food.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was [c] dead, and is alive again; he was lost, and is found.

And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

4 Use him with all the expressions of respect and kindness which are possible; bring the best garment that is in the wardrobe, and put it—

24. For this return of a prodigal so desperately lost, I look upon as if he were risen from the dead, because he was lost—

25. Now that son of his that had always continued with him, and followed his business, and observed him diligently, (parallel to whom is the just person that never run the prodigal's course, and so needs no repentance,) was in the field—

* to celebrate his safe return with a time of feasting.

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 ^aIt was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

^bspent all that portion which thou gavest him with harlots—

32. But for the return of this thy brother from that riotous course, which is as wonderful a work and as considerable a blessing as if he had been raised from the dead, it is all reason that we should express an extraordinary joy in an extraordinary manner.

CHAP. XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had

^cwasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^dI cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, ^ethey may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

^aunthriflily lavished out that estate which was intrusted to him to manage and improve.

^bhaving not been brought up to it, I am not able to earn my living by my labour, and so there is no way of subsistence imaginable for me but to beg, and that is a shame for me.

^cI may be entertained by my master's debtors.

^d Εὐφρασθῆναι δέ.

6 And he said, An hundred ^d measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended ^ethe ^[a]unjust steward, because he had done wisely: this world are ^fin selves for the time to come, for the remainder of their life, than pious men are to provide for their eternal futurity.

9 And I say unto you, Make to yourselves friends ^gof the mammon of unrighteousness; that, when ye fail, ^[b]they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the ^hunrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is ⁱ_[c]another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he speeches of Christ, vers. 13, 16, 17, 18, delivered by

^d baths (vessels containing near ten gallons a-piece) of oil. And he said—

^e the steward that deceived his master, or, the officer to whom these fading things, the riches of this world, were intrusted: for worldly men are more for the children of provident and dexterous to make provision for them-

^f this world are ⁱin selves for the time to come, for the remainder of their life, than pious men are to provide for their eternal futurity.

9. Accordingly I advise you to make provision for yourselves, by so using the fading wealth which is intrusted to you here, that when these transitory comforts forsake you, you may be received into heaven.

10. He that is a faithful steward of God's, in a right use of the riches of this world, will be so in grace, which is more precious; and he that doth not make use of his wealth so as is most agreeable to God's design of trust, that is, gaining a richer crown for ourselves hereafter, by dispensing it to them that want it here, that man, as long as he continues such, will never make that use of grace that he ought to do.

11. If therefore you have not made that use you ought of the fading riches of this world, who will intrust to you that which is more precious?

12. And if you have not made that use you ought of your worldly wealth, which is only intrusted to you for a time, as unto stewards, and passes from one owner to another, what hope is there that God will give you those heavenly riches which will always continue to you and become your propriety, which you may enjoy to all eternity?

13. Here are put together by St. Luke many

¹ false or unfaithful.

² τὴν γενέαν τὴν ἑαυτῶν βρέπ.

³ ἄδικος: see note [a] Luke xvi.

⁴ more prudent for their own generation than, φρονιμότερος εἰς

⁵ with the false mammon: see note [a] Luke xvi.

⁶ false, ἄδικος: see note [a] Luke xvi.

will hate the one, him in the sermon on the Mount, and at other times; and love the other; as, first, that no servant can serve two masters— or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that the depth of your hearts, and therefore detests and which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 ¶ There was [d] a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

15. You never can think fit to acknowledge yourselves guilty of covetousness, or any other fault, and are by men valued as the most sanctified persons; and that is all that you are solicitous for: but God sees abominates you who among men are so highly valued.

¹ the very Gentiles themselves (see Matt. xi. 12.) press into it.

17. Which you are not to look on as any design that the law and prophets, the substantial parts of the Jewish religion, should be abolished, or any carnal liberty brought in instead of it by Christianity: that shall never be. (See note [g] on Matt. v.)

18. Matt. v. 32.

19. And by way of parable Christ told them, There was a certain—

⁶ assist, or retain: see note [m] on Matt. vi.

⁷ But, *δέ*.

⁸ silk, *βιστρον*.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels

* into Abraham's bosom: the rich man also died, and was buried;

23 And in ⁹ hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime [e] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, out any allay or mixture.

27 Then he said, I pray thee therefore, father, that thou lease for me, or for you to get release one minute out to my father's house:

8 into heaven, to be placed next to Abraham the father of the faithful, (see note [g] on Matt. viii.)

23. And being dead, and in a place of tormenting flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. (See note [g] on Matt. viii.)

25. And Abraham, with all *mildness and gentleness and compassion, without any reproaching or reviling, said unto him, All that I can in this thy sad condition impart to thee is only to tell thee what thou art now to expect, and to mind thee of the reasonableness of it; for all thy portion of abundance and prosperity and ease and felicity, without intermixture of afflictions, thou hast already enjoyed, and spent upon thyself in thy lifetime, without imparting them to any other, though in neversomuch want of thy relief; and on the other side, Lazarus hath had all his portion of afflictions already; and now it is but just that he should have his bliss and you your torment without any allay or mixture.

26. But beside, there is an irreversible decree passed upon you and all such, and it is not possible

for all the saints in heaven to yield or obtain any release for you, or for you to get release one minute out of that state.

⁹ hades, ἡδης.

* οὐκ εἶπεν, ἀπάνθρωποι καὶ ὄμη, &c. ἀλλὰ τί; τέκνον, φησι. Titus Bostrensis, p. 808. C.

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, contrary affirmation, That they which by the knowledge of their duty delivered by Moses and the denunciations of the prophets are not wrought on, the dead, they will or brought to obedience or amendment of life, would repent. not in any probability be wrought on by a narration

31 And he said of one that came to them from the dead: there being more reason to persuade any rational man that the scriptures are true, and worth our heeding, or (that

the prophets, nei- ther will they be being supposed, as among the Jews it was) that upon persuaded, though that one motive delivered in them he should reform one rose from the dead. and amend his life, than there would be to trust or believe him that should bring a message from the dead to any man on the earth, and to forsake an habit of sin upon that motive.

CHAP. XVII.

THEN said he unto the disciples,

* It is impossible but that offences will come: but woe unto him, through whom they come!

^a It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repents, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day, turn again to thee, saying, I re-

^a It is not to be imagined that God should so think fit to interpose his power perpetually as to hinder or not permit false doctrines and schisms, and other like means of hindering or discouraging men in their Christian course, to come into the world, (Matt. xviii. 7.) to draw men from the Christian doctrine of truth and charity: but woe unto—

^b discourage or drive off one Christian to unchristian life.

3, 4. Be ye careful that ye be not guilty of any degree of this; but on the other side, after the example of Christ, (mentioned in this matter, Matt. xviii. 11, 12,) do the utmost in your power to reduce any Christian that offendeth, though it be by injuring thee;

in which case thou art to be so far from being angry with him, or designing revenge, that thou must, beside pardoning him upon his reformation, how often a day so ever he offend thee, use all probable means to bring him to repentance.

¹ scandals, σκάνδαλα.

² scandalize, σκανδαλίσῃ.

pent; thou shalt for-
give him.

5 And the apostles
said unto the Lord,

Increase our faith.

6 And the Lord said, If ye had faith
as a grain of mustard seed, ye might say
unto this sycamine tree, Be thou pluck-

ed up by the root, and be thou planted

in the sea; and it

should obey you.

7 But which of you,

having a servant abled to work any

plowing or feeding cattle, will say unto

him by and by, when he is come from the

field, Go and sit down

to meat?

8 And will not rather say unto him, Make ready where-

with I may sup, and &c.;

and when he hath done his other works in the

gird thyself, and field for which he was hired, as ploughing, &c., he

serves me, till I have eaten and drunken;

and afterward thou

shalt eat and drink?

ordinary food, his daily wages; so must ye (whose

9 Doth he thank task it is to cure diseases, cast out devils) do all those

that servant because things with all fidelity which are means to that end,

he did the things or never think you have performed your duty. When

that were command- ed him? I trow not.

10 So likewise ye, name will not cast out devils, then solemn prayer is

when ye shall have your duty, to be superadded to that; and when that

done all those things and prayer alone will not do, you must add fasting

which are command- ed you, say, We are also,

[a] unprofitable ser- Matt. xvii. 21, and not think that it is free for

vants: we have done eminent virtue in you,) but you must look upon it as

that which was our necessary duty, which when you have done, you have

duty to do.

5. Upon another occasion, (most probably that Matt. xvii. 20, where, in the discourse between his disciples and him, he taxeth their unbelief,) he was intreated by some of the disciples (who were not able

to cast out a devil, or cure the young man of the epilepsy, Matt. xvii. 16.) that he would give them more of this gift of miracles, that they might be able to do all to which they were by his designation sent, but were not able to do them for want of some higher degree of this miraculous faith than as yet they had attained to.

6. And he said unto them, If you had but the least

degree of true faith, you should by my power be enabled to work any the greatest miracle, remove mountains, Matt. xvii. 20, make trees grow in the sea, &c. But what I mean by this true faith, I will express to you by a parable or similitude.

7—10. As it is with an hired servant, it is not sufficient for him to do that one business for which he

was hired, but other common offices there are which belong indifferently to all servants, as waiting at table, serving me, till I have eaten and drunken; think he have done his duty, or expect to receive his ordinary food, his daily wages; so must ye (whose

confidence of my power and using the mention of my

name will not cast out devils, then solemn prayer is when ye shall have your duty, to be superadded to that; and when that done all those things and prayer alone will not do, you must add fasting you to do or not to do this, (and that if you do it, it is

also, Matt. xvii. 21, and not think that it is free for

you to do or not to do this, (and that if you do it, it is

also, Matt. xvii. 21, and not think that it is free for

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11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, ^c which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, "Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And ^cfell down on *his* face at his feet, giving him thanks: and he was

a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he demanded of the arisees, ^cwhen the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall

^c who being unclean by their leprosy, and so to be separated from society, durst not come near unto him.

13. And being far from him, they cried aloud to him, and said—

^d You shall be healed; and therefore go and shew yourselves to the priest, which by the law you are required to do when the cure is wrought, that he may pronounce you clean: do you go immediately to the priest, and before you come thither you shall be cured. And accordingly it fell out, as they were on their way, they were healed.

^e now came near unto him, being cured of his unclean disease, which before made him stand afar off, and fell down before him on his face, giving him—

18. No one hath returned to acknowledge the mercy, save this one, who is a Gentile, or no Jew (for so are the Samaritans accounted by the Jews).

^f when that kingdom of God, which John Baptist and he had preached so often, should come, he said, It comes not in any splendid manner, as you expect, with a pompous solemn court along with it, for men to gaze and look upon it, and say, Lo, here it comes! as it is wont to be with ordinary courts of kings when they remove: for indeed it is already among you, the gospel preached, which is the sceptre of this king-dom; and all other parts are but attendants of that.

See note [c] on Matt. iii.

or, lo there ! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there : go not after them, nor follow them.

24 For as the lightning, that lighteth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of in Jerusalem. And that is all the foreknowledge of Lot ; they did eat, the time you shall have in answer to your question, they drank, they ver. 20.

bought, they sold,

they planted, they builded ;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them city ; so, as soon as the faithful penitent Christians de-

all.

30 Even thus shall it be in the day when the Son of man is revealed.

22. And turning to his disciples, he tells them of these Pharisees, and other the like contemners of his preaching, that they that now despise this sceptre of the kingdom, receive not the gospel, there shall come out against them that iron rod, destruction for this great sin ; and then it will be too late for them to wish for these days of mercy which now they despise and make no use of.

23. Then many shall put you in hopes of a deliverer, pretend that there is a Messias in this or that place ; but do not you follow nor heed any such report, nor look for any such deliverer. (See Matt. xxiv. 25.)

24. For a destruction shall come like lightning, quick and fearful, upon the Jews from the Romans in this day of Christ's vengeance upon his enemies. (See note [a] on Heb. x.)

25. But this shall not be till after Christ's being rejected and crucified by the Jews.

26, 27. And as it was in the old world, when for the great provocations thereof God was pleased to send the flood upon it, without any visible change or omen or presignification of the particular time, Matt. xxiv. 36, (only Noah preaching repentance to them, and they not hearkening to him, and then his

building an ark, and going into it with his family,) no man expecting it, the flood came and swept away all but those in the ark, so shall it be when Christ comes to work his revenge upon his crucifiers ; when they expect it not at all, as soon as ever a course is taken for preserving the faithful from the destruction, (see note on Matt. xxiv. 9, and Rev. vii. 3.) the vengeance

shall light upon the rest, and destroy all that are left in Jerusalem. And that is all the foreknowledge of

Lot ; they did eat, the time you shall have in answer to your question, they drank, they ver. 20.

28—30. And as when the sins of Sodom were filled up, and their cry was gone up to heaven, and

God determined to destroy them, the people went on in their ordinary course, doing all things according to their wont, and then on that very day when Lot

went out of Sodom the fire and brimstone fell on that part out of Jerusalem, that fatal day shall come upon the rest, that day, I say, wherein Christ shall reveal himself by his judgments on his enemies and crucifiers : (see note [a] on Heb. x.)

³¹ In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

³² Remember Lot's wife.

³³ Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life shall [b] pre-serve it.

³⁴ I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

³⁵ Two *women* shall be grinding together; the one shall be taken, and the other left.

³⁶ Two *men* shall be in the field; the one shall be taken, and the other left.

³⁷ And they ^aanswered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

AND he spake a parable unto them to *this end*, that men ought ^{always to} pray, and [a] not ¹to faint;

² Saying, There was in a city ^b a judge, which feared not God, neither regarded man:

³ And there was a widow in that city; and she came unto him, saying, ^cAvenge

³¹ When thus you see judgment break out, let every man then that is in Judæa make all possible speed to get out of it, as Lot and his family did out of Sodom.

³² And the least delay or stop in the course, all inclinations of kindness to the sins or company of that place, may be as fatal to any as it was to Lot's wife, who looking back became a pillar of salt, Gen. xix. 26.

³³ He that shall take any unchristian course of compliance, (as the Gnostic Christians did afterwards with the Jews to escape their persecutions,) he undoubtedly shall perish in it; and he that being a disciple of mine shall for the testimony of my truth cheerfully and courageously venture death, is the only person that shall escape this judgment. (See note [c] on 2 Peter i.)

³⁴ Then shall it not be in the power of any worldly providence to work any deliverance for any; but as in Sodom an angel came and took Lot by the hand, and led him out, preserved him when many others were left behind, so shall it be now: those whom God will thus please to seal, Rev. vii. 3, and preserve, the believers and constant professors, those shall be delivered, and none else.

^a said, If we may not know the time when, yet, Lord, where shall these eminent judgments shew themselves? (See note [m] on Matt. xxiv.)

CHAP. XVIII.

^a to be constant and diligent in the performance of the duty of prayer, not only in respect of God, to whom it is a duty, but in respect of themselves, whose petitions are by assiduity most likely to be obtained.

^b an unjust and harsh judge, which neither was moved with conscience of duty to God, nor with shame or remorse, or compassion toward any man.

^c Do me justice against my adversary.

¹ be slothful.

me of mine adversary.

4 And he ^dwould not for awhile; but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her,

^a lest by her continual coming ^bshe reproach to me, and a testimony before others of my [b] weary me.

6 And the Lord I said, Hear what the unjust judge saith. ^clest her coming so continually for justice be a injustice to her, and so be matter of shame to me, if

I deny her; or, lest at last she fall a reproaching me, casting contumelious words upon me.

7 And shall not God ^aavenge his own elect, which cry day and night unto him, [c] though he bear long with them?

8 I tell you that he will avenge them their persecutors; and when he doth so, it will fall very speedily. Nevertheless when the Son of man cometh, shall he find faith ⁱon the found in Judæa, (see note [b] on Matt. xxiv.) they earth?

9 And he spake this parable unto certain Matt. xxiv.) ^ewhich trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple Jews, the other for the Gentile-proselytes that lived to pray; the one among them (see note [a] on Ephes. ii.); and to those, Pharisee, and the two went up, to the first a Pharisee, to the second a other a publican.

11 The Pharisee publican, to pray.

stood and prayed thus with himself, to overhear them, the Pharisee's words were these, God, I thank thee, God, I thank thee—

that I am not as

other men ^fare, ex-tortioners, unjust, adulterers, or even as this publican.

12 I fast twice in tithes of herbs and every thing which others make the week, I give doubt (it being not determined by law) whether they tithes of all that I possess.

13 And the public-an, ^gstanding afar humble, pensive guise, and by his gesture and action

^h she reproach me.

ⁱ him? and is he slack toward them?

^j on the land? ^kin

τῆς γῆς;

off, would not lift up expressed a wonderful great contrition and indignation so much as *his eyes* upon heaven, but this affectionate form of confession and deprecation, smote upon his breast, saying, God saying, God be merciful—
be merciful to me a sinner.

14 I tell you, ¹ this man's mean and lowly opinion of himself was more acceptable in the sight of God, together with house-justified rather than the other: for every one that exalts himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw it, they rebuked ^k them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for ¹ of such is the kingdom of God.

17 Verily I say unto you, ^m Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why call est thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

HAMMOND, VOL. I.

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22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved? **27** And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up

22. Mark x. 21.

follow me and become Christians, and attain everlasting felicity!

25. There is nothing of more difficulty imaginable.

° Who is able to receive this severe doctrine, to be a Christian, and attain bliss upon these terms, to enter on this strict course, to be a subject of Christ's, who requires such tasks of his disciples?

27. But he said, &c. (See Matt. xix. 26.)

29. Matt. xix. 29.

¶ a most plentiful return of advantages (as rich as any the most fruitful season produceth) in this world, abstracted from those which he shall receive hereafter in heaven, and in the world to come—

31. Matt. xx. 18.

to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge him, and put him to death : and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall

34. And they did not in any manner understand what he meant by those words.

^a two blind men, Matt. xx. 3.

^b O thou omnipotent eternal Son of God, of whom the prophets have told us that thou shouldest be born of a virgin, of the offspring of David, I beseech thee to pardon my sins and shew thy divine power in healing me.

39. And the multitude that went along, or attended him, chid him, and bid him hold his peace—

^a Or, *by*: the King ^b MS. reads *rapdyores*.

do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, 'Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him,

glorifying God: and all the people, when they saw it, gave praise unto God.

^a Thy believing me to be the Messias, expressed by thee, vv. 38 and 41, is rewarded by this cure, thy sight shall be restored to thee by this word of mine.

CHAP. XIX.

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day ^aI must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto speech unto him: Sir, half my wealth I bestow upon

^b made thee whole, στρώκε σε.

3. And he was very desirous to see the person of Jesus, having no farther design or thought at the present but that (Luke v. 14); and could not—

^a I mean to be entertained by thee.

^b entertained in an heathen's or publican's house.

8. And whilst Christ was there, Zacchæus made this

¹ entertained him rejoicing, ὑπεδέξασθαι χαλπων.

the Lord; Behold, the poor; and whomsoever I have defrauded, (see note Lord, the half of my [c] ch. iii.) or, as a publican, exacted more from goods I give to them than was due, I will, according to the law for poor; and if I have taken any thing thieves, make a fourfold restitution.

from any man by 9. And Jesus said unto him, This day repentance, false accusation, I and so the gospel, and the mercies of the gospel, are restore him fourfold. come home to Zacchæus, as being a believer, and so

9 And Jesus said unto him, This day one (though a publican) to whom the promises made is salvation come to to the seed of Abraham do belong.

this house, forso- 10. His being an heathen or publican, or a sinner much as he also is in his former life, doth not render him uncapable of a son of Abraham.

10 For the Son of receiving benefit from me, but contrariwise gives him man is come to seek a capacity of it upon his repentance: for this was the and to save that end of my coming, to reduce sinners to repentance, which was lost. and to obtain mercy for such. (Matt. xviii. 12.)

11 And as they 11, 12. And at this time, or not long after, being heard these things, now not far from Jerusalem, the chief city of the he added and spake a parable, because Jews, and so the palace or royal city, and upon occa- he was nigh to Jeru-sion of their thinking that he would shortly take salem, and because upon him a regal authority, (ch. xvii. 20,) and that they thought that the kingdom of God that would be at Jerusalem, he spake this parable should immediately unto them: A certain man, born heir to a kingdom, appear.

12 He said there- 12. He said therefore, 'A certain no-blesman went into a far country to receive and go to heaven, so to be installed in his kingdom,) and then to return again in an eminent manner to for himself a king-shew himself among his countrymen where he was dom, and to return. born, and over whom he was to reign.

13 And he called 13. And having several servants, he gave each of his ten servants, and them a stock of money to traffic with in his absence, delivered them ten commanding them to improve it to his best advantage, pounds, and said un-to them, Occupy till I come.

13. And having several servants, he gave each of them a stock of money to traffic with in his absence, commanding them to improve it to his best advantage, that he might receive the benefit of it when he returned; (noting, that the apostles were after his departure to preach to the Jews, gain as many of them as they could, go through all their cities before Christ should thus come and shew himself in that regal illustrious manner upon them, and so likewise that all other inferior Christians were and are to employ their diligence and industry, according to their talents, to bring in some increase unto God.)

14 But his citizens 14. Now the reason of his journey to that far hated him, and sent country, ver. 12, was because those his countrymen, a message after him, saying, We will not have this man to reign over us.

14. Now the reason of his journey to that far over whom he was to reign, and was now only gone to be installed or enthroned in his right, set themselves contumaciously against him, and disclaimed having him for their king, (noting the Jews standing

² wronged any man

³ A certain man of high birth, "Ἄρρενός τις εὐγένης."

out against the faith, as it was after his resurrection preached to them by the apostles: see note [b]

15 And it came to pass, that when he

was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

15. And when he came back again, after his instalment, to exercise his regal office among them, he first examined his servants, what increase they had made; (noting the fruit that had come in, the harvest or number of converts, by the preaching of the apostles over all Jewry.)

improved these earthly commodities, (see Luke xvi. 10.) thou shalt be more highly preferred; (noting the reward of the apostles' labour in preaching the gospel, first, governing in the churches which they had planted, then reigning with Christ, enjoying an higher degree of glory, as they had laboured more abundantly.)

18, 19. And the second having employed his time well, but not so well, was also rewarded proportionably.

20, 21. But a third, out of a pretence of extraordinary fear of displeasing, instead of employing, laid up his talent, (made no kind of use of the abilities that God had given him, lay idle, without ever endeavouring to do any thing that might bring in any glory to God.) And his sloth, being the chief cause of his doing thus, made him (either really, or, to excuse his sloth, pretendedly) look upon it as a piece of austerity and rigidness in the master (in Christ) to exact any fruit, any increase of his talents.

22. But this was far from an excuse of his unprofitableness, it was rather an aggravation of it, and an acknowledgment that would bear witness against him, and condemn him, make his slothfulness and unprofitableness appear to be a sin against conscience in him.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with return? usury?

24 And he said unto them that stood by, "Take from him the pound, and give it to him that hath ten pounds."

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine-enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he after the resurrection, being now instated in his throne, he presently commanded to be put to the sword, executed as so many rebels. (The fate that

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called

the mount of Olives, he sent two of his disciples,

30 Saying. Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that

23. For upon this acknowledgment, saith the master, what possible reason can be given why thou shouldest not put my money into a bank amongst the merchants, that it might have yielded me some increase at my

mine own with return?

24 The more unprofitable this man hath been, the fitter it will be to increase the reward of him that hath been diligent and successful.

25, 26. And though that was conceived unequal by some, because he had such plenty already, yet the king adhered to his sentence, upon this ground of his

dealing with his servants by way of distributive justice, which consists not in giving to all equal portions, but most to them that have done him most diligent, faithful service, and mulcting and punishing the uneven that he hath faithful and idle person.

27. But those countrymen of his, (whose king by right he was,) which, when he was gone to be installed in the kingdom, sent him that contumacious answer, ver. 14, (noting the Jews that would not submit to him upon the apostles' preaching the gospel

28. And when he after the resurrection, being now instated in his throne, he presently commanded to be put to the sword, executed as so many rebels. (The fate that

29. Matt. xxi. 1.

* an ass tied, and a foal with her, which was not yet backed: take the foal, and bring him hither.

were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, 'the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory 9):

^a Hosanna, or Save now (see note [a] Matt. xxi.), we acknowledge thee to be our King so long expected, the Messias (see note [a] Matt. xi., and Mark xi. 10): God in heaven send all prosperity on this thy kingdom, and the loudest hosannas or acclamations or confessions of his regality be made unto thee.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out.

^b The thing is most true which they say; and if they should join with you to smother it, it would by some other the unlikeliest ways be proclaimed, in despite of you.

41 ¶ And when he was come near, he beheld the city, and wept over it,

^c Blessed in the name of the Lord be the King that cometh, Εὐλογημένος δὲ ρχόμενος βασι-

35. Matt. xxi. 9.

42 Saying, ¹If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now all consider it. ¹O that thou also wouldest (see note [c] ch. xii.) yet consider and lay to heart, before it is too late, even in this critical time, what concerns thy future tranquillity and prosperity so much! but thou dost not at all consider it. they are hid from thine eyes.

43 For the days shall come upon thee, a while the Romans should besiege thee close, and that thine enemies shall ^[a]cast a trench about thee, and compass thee round, and keep thee in on every side, ^{43, 44.} And now what remains? Why, that within a while the Romans should besiege thee close, and famish thee, and take the city, and destroy all that are in it, and demolish the temple utterly, (see note [a] Matt. xxiv.) and all this by way of punishment for thy not considering what Christ hath by way of message from God revealed to thee, that is, for thy not repenting upon all his calls.

44 And shall ⁵lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But ^kthe chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ⁷were very attentive to hear him.

45. Matt. xxi. 12.

^k the sanhedrim sat in consultation how they might put him to death.

48. And they could not resolve on any safe course, because the people were generally so affected to him.

CHAP. XX.

AND it came to pass, ^{that} on one of those days, ^{*as} he taught the people in lesson, and on occasion of that made known the gos-

^a he went into the temple, and as he expounded the

⁶ dash thee against the ground, *ἀπατῶσί σε.* ⁶ rulers: see note [e] John i. ⁷ as they heard him, took his part, *ἐξερέμαστο αὐτοῦ δικόνων:* see note [f] Matt. xxii.

the temple, and spake unto the people, (see note [i] Matt. ix.) the scribes preached the gospel, and came to him, and spake unto him—the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither

tell I you by what authority I do these things. 9. And after a parable delivered by him, and set

9. And after a parable delivered by him, and set down, Matt. xxi. 21, he added this other, Matt. xxi. things.

28; A certain man that had a family, planted a vineyard, and let it out to farmers at a rent, and forth to husbandmen himself travelled for a time, (noting the care and promises, and went into vision God had made for the church of the Jews, a far country for a long time. Isaiah v., which made him a strange return for all

10 And at the sea this, killed his prophets, (which called for fruits of son he sent a servant good life from them,) and at last his Son Christ Jesus to the husbandmen, himself.)

that they should give him of the fruit of the vineyard: but him: but the husbandmen—^b pay him that rent which his vineyard was to yield

the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, 'that the inheritance may be

[°] and seize on his inheritance as our own, of which we have already the possession, Matt. xxi. 38.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God for- bid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will

16. They of the sanhedrim answered with joint consent, Matt. xxi. 41, He will (as it is in any reason to be expected) come and destroy those husbandmen, and dispose the vineyard into other hands. Which when Christ, from their own confession had taken for a granted truth, and, Matt. xxi. 43, brought home and applied to them, as a prediction of what was in any reason to befall them, (see ver. 19,) they then expressed a great aversion or dislike of it.

17. Matt. xxi. 42.

¹grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth and some of those that adhered to Herod, Matt. xxii. spies, which should feign themselves just 16, to entrap and ensnare him; to which end, they put men, that they might on the disguise of upright conscientious men, that take hold of his earnestly desired to be instructed in a scruple of every words, that so they day's practice, about paying tribute; meaning by his might deliver him answer to take advantage, and, if he said any thing unto the power and authority of the go-against Cæsar's right, as they supposed he would, verner.

21 And they asked of the Romans. him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they mar-

^d Why do ye desire and endeavour to ensnare me?

24. See Matt. xxii. 20, and note [c] on that verse.

¹ dash him to pieces, *λικμήσει αὐτόν*: see note [g] Matt. xxi.

velled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, which [a] deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and ^b the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, ^c being the

without any reply departed from him.

^a affirm that there is no future state of men after this life; and they—

^b any man that hath brethren, Matt. xxii. 24, die, having a wife—

.

^b that future state, neither marry—

^c being made partakers of that future eternal estate.

children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: ^k for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say Pharisees being come about him, he proposed a question to them, (Matt. xxii. 41,) what they thought David's son?

42 And David himself saith in the book of the Messias, whose son he was; and upon their answer saith the Lord, he again asked, how that of Psalms, The LORD could be?

said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and any mercy; and that they may hold up their reputation, which is necessary to enable them to do so for a shew make long prayers: the same shall receive greater securely, they pretend great devotion, and pray a great while.

37. But as for the main point disputed between you Jews, that there is another life after this, your own Moses will instruct you in those words which he delivered at the bush, Exod. iii. 6, (see note [d] Matt. xxii.) when he calleth—

^k for those that are departed out of this world have another life, the souls of the just are already in the hands of God, and their bodies sure to be raised up and united to them by the power of God.

41. And after some few things, (Matt. xxii. 35,) the question to them, (Matt. xxii. 41,) what they thought

of the Messias, whose son he was; and upon their answer saith the Lord, he again asked, how that

42. When David himself saith—

46. Matt. xxiii. 1. 7.

CHAP. XXI.

AND he looked up, and saw the rich men casting ^a their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast ^b in unto the [a] offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and ^c gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign ^d will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not afraid.

^a their free-will donations into a repository for the use of the temple, Mark xii. 41.

^b into the treasury of the temple ; but she—

^c presents brought to the temple and hanged up there for the beautifying of it, he said,

6. As for all these things that make now such a magnificent show, Matt. xxiv. 2, within few years they shall be utterly destroyed and demolished: see note [a] Matt. xxiv.

^d when shall this destruction of the temple be, and with it of the Jewish state? and what prognostics of it will be discernible?

^e one prognostic, or forerunner of that destruction shall be, that many deceivers shall arise among you, each pretending to be the Messias, and that he will soon deliver you: go ye not—

9. Another forerunner is, that great commotions and tumults there shall be in Judæa before the Ro-

^f I am he; and the season, ἐγώ εἰμι καὶ ὁ καιρός.

terrified: for these mans come to destroy them utterly: see note [d] things must first Matt. xxiv. come to pass; but the end is not by and by.

10 Then said he unto them, ²¹Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before ³all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolke, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

¹ They shall rise up and slaughter one another: see note [e] on Matt. xxiv., and Rev. vi. 12—14.

11. Matt. xxiv. 7.

12. But first they shall fall foul on the preachers of the gospel and all pure sincere Christians, and bring you before the Jewish consistories and Roman governors for the profession of Christianity. (Rev. vi. 11, and Matt. xxiv. 9.)

13. And this bringing of you before the Gentile powers shall be a means of divulging the gospel to them. (See Mark xiii. 9.)

14. In this case remember what was formerly said to you, (Matt. x. 19. and 30,) and belonged peculiarly to this point of time now spoken of, not to meditate—

15. For I will furnish you with those answers and that conviction to all your adversaries, that they shall not—

18. But whatsoever befall you, treachery, persecution, death itself, ver. 16, 17, be confident of this, that it shall not tend to the least disadvantage, but rather to the greatest gain to you.

² The nation shall be raised against the nation, and the kingdom against the kingdom, *Ἐγερθήσεται ἡγος τῷ ἡγος, καὶ βασιλεία τῷ βασιλεῖαν.* ³ all these things, *τοῦτα τὰ πάντα.*

19 In your patience
possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away [b] captive into all nations: and Jerusalem shall be trodden down of the Gentiles, [c]until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of [d] nations, with perplexity; the [e] sea and the waves roaring:

26 Men's hearts failing them for fear, and for looking after those things which

three things which are coming on the earth: for the pow-

19. And though some few of you shall suffer death in this cause, and so be eternally crowned by suffering, yet this let me tell you, even for this life, that if ye endure with constancy, and persevere, and fall not off from your profession, that shall of all others be the most probable way of escaping or obtaining deliverance from this sweeping destruction, (Matt. x. 20, and Mark xiii. 12.)

20—23. But when you see Jerusalem besieged by the Romans, (see note [f] Matt. xxiv. 15.) then resolve the destruction of the city is near, and accordingly all that are in it let them fly out of Judæa, and those that are in the confines or regions about Judæa let them take care not to come into it, but (see Rev. vi. 16.) look on it as a place most sadly to be destroyed, on which all the doleful prophecies are now to be fulfilled which have been prophesied against Judæa.

• [View Details](#)

* conquered by the Romans, Rev. xi. 2. And while this is a doing in Judæa, the gospel shall be preached over the Gentile world, (Matt. xxiv. 14, see Rom. xi. 25,) and being by them received, some effect that shall have among the Jews, by way of emulation, (Rom. xi. 11. 13,) moving them to receive the faith also; and by their doing so, Jerusalem shall again be inhabited by Jewish (as well as Gentile) Christians: see note [f] Rev. xi.

25. And many prodigies shall be seen in the heavens (see note [f] Rev. vi.) very frightful to all, and there shall be a terrible distress upon all the several parts of Palestine, pressing them that they shall not know what to do, to stay or to forsake their country: see Rev. vi. 15, 16.

26. All men expecting upon the land of Judæa judgments, (see note [a] ch. ii.) even an utter de-

* land, γῆς.

⁵ world, οἰκουμένη.

ers of heaven shall be shaken. struction of the temple and nation, religion and people.

27 And then shall they see the Son of man coming in a cloud with power and great glory. ²⁷ Thus shall Christ's regal office, in punishing the persecutors of him and his disciples, be most gloriously revealed: see Matt. xiii. 26.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ²⁸ And when ye see these things come to pass, then let all true Christians, apostles, and others, know that to them redemption approacheth, and deliverance from the dangers which encompass them:

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ^h put forth leaves, (Matt. xxiv. 32, and Mark xii. 28,) ye see and know—

31 So likewise ye, when ye see these things come to pass, know ye that 'the beginning of the kingdom of God is nigh at hand. ⁱ that formidable exercise of Christ's regal power, the beginning in the vengeance on the Jews, his crucifiers and persecutors of the apostles and pure believers, is now near approaching for your deliverance: see note [b] Matt. xxiv.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away. ³² And indeed within a matter of forty years all this shall most sadly come to pass: see Matt. xxiv. 34, &c.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. ³³ And there is no kind of doubt of the completion of it. ³⁴ But do ye take heed that ye indulge not to any kind of luxury or excess, Matt. xxiv. 49, which may and the same care you are to take that worldly solicitude, fear of losses, and consequently of want, do not ensnare you to the denying of Christ, or falling away from him, (Matt. xiii. 22,) and so that day of vengeance on the enemies of Christ come suddenly, and involve you with the impenitent Jews.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁵ For very suddenly and unexpectedly shall this destruction come upon all Judæa, Luke xvii. 20, and Matt. xxiv. 50.

36 Watch ye therefore and pray always, that ye may be of the number of that remnant to whom

^e land, γῆς.

be accounted worthy the promise of escaping all this calamity is made, to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives.*

38 And all the people came early in the morning to him in the temple, for to hear him.

37. And as he exhorted them to diligence and prayer, so gave he them example, busying himself in God's service all the day, and at night spending much time in prayer.

CHAP. XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover.

1. Now the feast of unleavened bread drew nigh, which consists of seven days, and a day of preparation to them, wherein also no leavened bread is used, and that is the feast of the passover: see note [c] Mark xiv.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

2. And the sanhedrim of the Jews were desirous to find out some safe way of apprehending and putting him to death, (Mark xiv. 1,) for they durst not do it with any great noise, for fear of the people.

3 ¶ Then entered Satan into Judas his office (of keeping the bag, of relieving the poor) surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

3, 4. And Judas, one of his twelve constant attendants, being a covetous person, and in the discharge of his office (of keeping the bag, of relieving the poor) deceitful and thieving, John xii. 6, and to that sin of sacrilege adding that of hypocrisy, in pretending great care of the poor, John xii. 5, whom he thus robbed, and upon Christ's admonishing him mildly of it, (Matt. xxvi. 10, Mark xiv. 6, John xii. 7,) yet, it seems, not reforming, but incensed against his Master, the devil, or his own covetous heart by the devil's suggestion, put him upon this project of gain to make some advantage by delivering Christ into the hands of the Jews, (John xiii. 2.) And upon his consenting to this suggestion, the devil was permitted by God to have this power over him, to enter into him, (John xiii. 2,) and doing so, he incited him to make a bargain with the rulers of the sanhedrim and their ministers or officers (see note [g]) to deliver up Jesus unto them, (as after Christ's talking with him and telling him distinctly of it, and the sin and danger attending it, Mark xiv. 21, and his not yet relenting, it is again said that with the sop the devil entered into him,

5 And they were John xiii. 27, hurrying him to the speedy execution glad, and covenanted of it.) to give him money.

6 And he ¹ [a] promised, and sought a bargain with him that he should have thirty shekels opportunity to be to deliver him up without much noise, Matt. xxvi. 4, tray him unto them and 15.

² in the absence of 6. And although this were as low and vile a sum the [b] multitude.

7 ¶ Then came the day of unleavened bread, when the pass-over must be killed. as could be, the price of a slave, Exod. xxi. 32, (see Zach. xi. 13,) yet Judas thanked them heartily for the offer, being very covetous, and so very glad of the opportunity of getting money; and from thenceforth

8 And he sent Peter and John, saying, Go and prepare us the ^a passover, 7. And the paschal day was now come, wherein they eat no leaven in their bread, and in which

9 And they said unto him, Where wilt thou that we

Mark xiv. prepare?

^a unleavened bread and bitter herbs, the memorial of the deliverance out of Egypt: see note [c]

10 And he said unto them, Behold, Mark xiv.

when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the pass-over with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the ^b passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat

^b See ver. 8.

¹ thanked them.

² without a tumult.

this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, ^aI will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: ^bthis do in remembrance of me.

^c do you to others as I have done now to you; take, bless, break, and give the bread to all that join with you in these holy services; and when you do so, do it in commemoration of me.

20 Likewise also the cup after supper, took the cup of charity, usual among the Jews, and saying, This cup ^cis said, This cup is at this time to you the sealing of a new covenant (see note on the title of these books) in my blood, which is shed for you.

20. In like manner, after they had done eating, he took the cup of charity, usual among the Jews, and new covenant (see note on the title of these books) in my blood, which shall shortly be shed for you, as

21 ¶ But, behold, this is now poured out.

the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man ^dgoeth,

as it was determined: ^eis to be put to death, (see note [c] ch. xiii.) as God hath decreed it should be, (Acts ii. 23, and note [b] on iv. 28,) but woe to him that hath any hand in that execution.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

24. Sometime before this, (to wit, before his departing from Jericho, Matt. xx. 25. 29, nay, before he came thither, Mark x. 42. 46,) there had been a contention among the disciples (occasioned by the request of Zebedee's wife for her two sons, Matt. xx. 20.) which of them should be looked on as the worthiest, and so be preferred before the rest.

25 And he said unto them, The kings of the Gentiles ex- ^fcommemoration, διδύμησιν. ^gcovenant, διαθήκη. ^hdelivereth me up, παραδίδοται με.

^f was about to do, μέλλων πρόσσειν.

ercise lordship over them; and they that exercise authority upon them are called [c] benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the [d] younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I ⁷ appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may here in relating, ver. 20, (not at the time of that other eat and drink at my passage, ver. 24,) Christ addressed his speech particularly to Peter, saying, As for you, Simon, I tell you,

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, against thy sincerity, as against Job's, Job i. 9, Satan that he may sift you before God, and required that he as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art con-

verted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with them, both into pri-

son, and to death.

34 And he said, I tell thee, Peter, ¹ the cock shall not crow

⁸ their princes, styled their benefactors, exercise authority over them.

26. But among you it must be otherwise, the ruler must be as the private man, or the servant of all others over whom he is placed.

^b one that attendeth and waiteth on you and provideth necessaries for you, and not as one that receiveth such observances or advantages from you as I might expect to do.

28. Ye have followed me as disciples, Matt. xix. 28, and been hitherto constant to me in all the afflictions and persecutions that have befallen me.

29. See Matt. xix. 28.

30. That you be next unto me, and have at my departure the power of governing the church: see note [d] Matt. xix.

31. And at this point of time, the story whereof is

30 That ye may here in relating, ver. 20, (not at the time of that other eat and drink at my passage, ver. 24,) Christ addressed his speech particularly to Peter, saying, As for you, Simon, I tell you, that either upon some sin committed by thee, giving S-

twelve tribes of Is- tan some such right of claim, (possibly somewhat done rael.

31 ¶ And the Lord mentioned ver. 24, the indignation of the ten against said, Simon, Simon, behold, Satan hath the two, Matt. xx. 24,) or else suggesting somewhat

desired to have you, against thy sincerity, as against Job's, Job i. 9, Satan that he may sift you before God, and required that he as wheat:

32 But I have prayed for thee, that thy may have the shaking of you, liberty to do his worst to drive you from the faith of Christ.

32. This is granted to him; and your danger there- when thou art con-

upon is great; but I have prayed for thee, that thou be

not conquered by him and his terrors, so far as utterly

to forsake the faith; and for any sins that in this com-

bat thou provest guilty of, let this use be made of

them, that thou be the more careful to confirm and

strengthen others, that they fall not in like manner

See note [e] 1 Cor. v.

¹ before the second crowing of the cock this night,

this day, before that Matt. xxvi. 34. thou shalt thrice—

⁷ bequeath, διατίθεμαι.

thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, with, in like manner as ye will first see them fall most he that hath a purse, sharply upon me. likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that ^bthis that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, 'Pray that ye enter not into temptation.'

41 And he ^bwas [e] withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if ¹⁰ thou be willing, I pray thee remove this bitter cup from me: yet if remove this cup from me: nevertheless not done, I most heartily embrace it before that for which be done.

35. Formerly I sent you out without any provision, and yet ye wanted nothing.

36. But now some distresses ye are like to meet unto them, But now, with, in like manner as ye will first see them fall most he that hath a purse, sharply upon me.

37. For now according to the prophecy, Isaiah liii. 12, passed on the Messias, I must be put to death as a malefactor: for all that is foretold of me shall now suddenly be accomplished.

38. But they thinking that according to the literal sound of his words he had really called for a sword, whereas he only expressed to them by that figure the distresses that were now approaching them, told him

39. And he according to his wont went out to the mount to pray, and his disciples—

^k Pray that the afflictions and temptations now approaching do not overcome you: see note [g] Matt. vi.

1 O that thou wouldest, (see note [c] ch. xii.) or, if ¹⁰ thou be willing, I pray thee remove this bitter cup from me: yet if this be thy pleasure, whatsoever thou seest best to be my will, but thine, now I pray.

^s now this which hath been written must be fulfilled on me, to wit, And he, έτι τούτῳ τῷ γεγραμμένῳ δεῖ τελεσθῆναι δὲ ἐμοὶ, τὸ Καὶ. ^t Or, departed: for the ancient Gr. and Lat. MS. reads, ἀπεστάθη, recessit, not ἀπεστάθη. ¹⁰ thou wilt take this cup from me, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τούτῳ ἀπ' ἐμοῦ.

43 And there appeared an angel unto him from heaven, strengthening him.

43. And an angel was sent from heaven to represent such considerations to him of the advantages and benefits of his death as might make him bear it cheerfully.

44 And being in full agony he prayed more earnestly: and his sweat was as it were great [f] drops of blood falling down without any trembling at it, or endeavour to avoid or escape it, he prayed more vehemently, and fell prostrate upon his face, Mark xiv. 35, saying the same

45 And when he rose up from prayer, (as men in agonies are wont) great glutinous drops, like those of blood when it drops on the ground.

45. After that, being in such a commotion of mind, which signifies an apprehension of extreme danger

and was come to his ^mdisciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest

ye enter into temptation.

46. After that, being in such a commotion of mind, which signifies an apprehension of extreme danger

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas,

¹¹betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and [g] captains of the temple, and the elders, which were

ⁿis a kiss the token by which thou hast promised to deliver me up to them? (Mark xiv. 44.)

49. When the disciples saw what was toward, they offered to have fought for his rescue.

50. And St. Peter, in the heat of zeal, without Christ's permission, and against the precepts which he had always taught them, drew a sword, and cut off the right ear of Malchus, a servant of the high priest's.

51. And Jesus reproving Peter for so doing, Matt. xxvi. 52, spake to those that came to apprehend him to let him alone but so long as to restore the man his ear, and upon a touch he was cured.

¹¹ deliverest, *ταπαθίως*.

come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the ^{the} high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while ^{another} saw him, and said, Thou art ^{also} of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And

^o this is the time wherein the devil and you are permitted to work your wills upon me.

^p house of Caiaphas, the high priest of that year, where the sanhedrim was assembled, Matt. xxvi. 57. And Peter—

^q another maiden, Matt. xxvi. 71, Mark xiv. 69, (see note on the title of St. Matthew's Gospel,) seeing him, said, Thou art even one of them. But Peter denied, and said, Woman, I am not.

^r and some others that stood by (Matt. xxvi. 73, Mark xiv. 17.) affirmed confidently that he was certainly one of his company, for, said they, his speech discovers him to be a Galilæan, (Matt. xxvi. 73, &c.) a Galilæan.

60. But he said, (with addition of oaths and imprecations, Matt. xxvi. 74,) I am not what thou affirmest me to be.

¹² even, καὶ.

Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had [A] blindfolded him, they struck him

on the face, and asked him, saying, 'Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, "the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

" while Peter was in the hall of the high priest, Matt. xxvi. 58. and 69, (before the latter part of the precedent story of St. Peter,) the soldiers that were

set to guard Jesus, Matt. xxvi. 67, spit in his face, and smote him.

' Tell us, if thou art able to know and declare secrets, who is it—

" the sanhedrim met, and called for him to be brought into—

68. And if I shall demonstrate to you by never so convincing arguments that I am the Messias, you will neither satisfy nor answer my proofs, nor yet yield to the force of them, and release me out of your hands.

69. Within a while shall I, the Messias, be exalted to the right hand of my Father, and then shall you see me execute judgment and vengeance upon you, Matt. xxvi. 64.

70. From hence they concluded that he made himself the Son of God, and asked him, whether he were so or no? He answered that he was.

71. This they concluded to be a blasphemous speech, and so that he was guilty of death by his own confession, in taking upon him to be the Messias.

CHAP. XXIII.

AND ^athe whole multitude of them arose, and led him unto Pilate.

² And they began to accuse him, saying, ^bWe found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

³ And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said,

^cThou sayest it.

⁴ Then said Pilate to the chief priests and to the people, I find no fault in this man.

⁵ And they were the more fierce, saying, He ^dstirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

⁶ When Pilate heard ^eof Galilee, he asked whether the man were a Galilean.

⁷ And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

⁸ ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

⁹ Then he questioned with him in

^athe whole company of the sanhedrim, by the vote of the major part, not of all, ver. 51, arose, and led him to Pilate.

^bWe found him drawing away the nation from the religion of their ancestors, and also forbidding to pay Cæsar, the Roman emperor, his dues, (see note [a] Mark xii., and note [b] Matt. xxii.,) taking upon him to be our long expected Messias, and so consequently our King.

^cI am so.

^dteacheth seditious doctrine, and hath done so throughout all Jewry—

^emention of Galilee, he asked—

⁷. And discerning that his dwelling and abode was in Galilee, which belonged to Herod's government, and supposing Herod, by his knowledge in the Jewish religion, to be fitter for the cognizance of this case, he remitted the hearing of it to Herod, who was personally at Jerusalem at that time (see note [l] Luke i.) on occasion of the feast.

many words; but he answered him nothing.

10 And 'the chief priests and scribes stood and vehemently accused him.

11 And Herod with his ¹ [a] men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had ² called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have ³ found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I ² sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore ^[b] chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in

¹ attendants, officers.

² those of the sanhedrim stood and vehemently accused him.

³ assembled together, not only the sanhedrim, but the people also, said unto them—

⁴ not found him guilty in any capital manner of any thing laid to his charge by you.

15. Nor is this my opinion only, but I sent him, and referred the hearing of the business, to Herod, ver. 7, who being more acquainted with your religion than I am, may be deemed a more competent judge,

and after he hath had cognizance of him, he hath no way expressed his opinion that his crimes are capital.

16. His punishment therefore shall be only that of scourging with whips, and so he shall be released.

17. For the custom had laid a necessity on him (see note [d] Matt. xxvii.) to release one—

² remitted, ἀντέρεψα: other copies read, *he remitted him to us*;

the Syriac, *I remitted him to him*.

the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, 19,) desirous to save his life, and only to inflict some crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests pre-
vailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him all from him again, and used him contumeliously, they laid the cross, and as they went, they pressed one Simon to carry his that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for

20. Pilate again made another assay to soften the people, being, on opinion of Christ's innocence, (and having received a message from his wife, Matt. xxvii.

21. But they were peremptory for the putting him to death.

22. See ver. 15.

¹ carried it, (see note [d] Matt. xxvii.) wrought upon him to do contrary to his own judgment and inclination.

24. And so he passed sentence of death upon him.

25. Acts iii. 14.

26. And having put on him a scarlet robe, a crown of thorns, a reed like a sceptre in his hand, and so made him a mock king of the Jews, and then taken all from him again, and used him contumeliously, Matt. xxvii. 29, &c., they led him out to crucify him; they laid the cross, and as they went, they pressed one Simon to carry his cross, on which he should be crucified, after him.

See note [e] Matt. xxvii.

^b yourselves, and for your children.

²⁹ For, behold, the days are coming, in the which they shall say, [c] Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

³⁰ Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

³¹ For if they do these things ^a in a green tree, what shall be done ^b in the dry?

³² And there were also two other, [d] malefactors, led with him to be put to death.

³³ And when they were come to the place, which is called ^c Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

³⁴ ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they ^m parted his raiment, and cast lots.

³⁵ And the people stood beholding. And the rulers also with them derided him, saying, He

ⁿ saved others; let him save himself, if he be Christ, the chosen of God.

³⁶ And the soldiers also mocked him, coming to him, and offering him vinegar,

³⁷ And saying, If thou be the king of

^k the calamities which are ready to befall this whole nation, for this sin of rejecting and crucifying me, are likely to be far greater, and more worthy of your tears, than what now befalls me.

^{29—31.} For heavy days are shortly to come upon this people, miserable straits and distresses first, and then even utter destruction, expressed as it is here, Isaiah ii. 19, Hosea x. 8, Apoc. vi. 16, by calling the mountains to cover them, and by that other proverbial phrase of cutting off the green tree with the dry, Ezek. xx. 47, the righteous and the wicked together, Ezek. xxi. 2, 3, or the rich and the poor together, that is, making an utter desolation, ver. 4,

³¹ For if they do (see 1 Peter iv. 18.) And if my portion, who am the Son of God, and innocent, be in your opinion so sad and lamentable, under this Roman judge and soldiers, what will become of the professed enemies of God, who as a dry trunk of a tree are as it were fitted and marked out for the fire, and shall fall into the hands of whole armies of the Romans? Or if in the distress that shall come upon you, the rich and the noble shall be put to such straits, then what will the condition of the meaner sort be?

³³ ^l Golgotha, but in Greek, *cranon*, that is, *a skull*, there they crucified him—

^m made a division of his upper garments into four parts, and took each of them a part, but his inner garment (see note [r] Matt. v.) having no seam in it, they cast lots for that, who should have it entire,

John xix. 24.

ⁿ undertook to be the Messias. And surely if he were the Messias to deliver the nation, he would first deliver himself.

^o used him contumeliously, coming to him—

^a on the, ἐν τῷ.

^b on the, ἐν τῷ.

^c cranon, or skull, κρανίον.

the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** 38. And there was put up over his head a title containing the cause of this condemnation, (see note [b] Mark xv.) which was written in Greek and Latin and Hebrew, (the three most ordinary languages, one or other of which there were very few but understood,) thus: Jesus the Nazarene, the King of the Jews.

39 ¶ And one of the malefactors which were hanged reviled on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, 'Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, ⁴To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the [e] veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the

¶ Though these other impious persons use him thus, yet we that are thus punished with him ought, if he were guilty, to have compassion for him, and not reproach him.

41. And besides this, we are indeed guilty, but he a most innocent person, which came to do good to this people, and is used thus ill by them.

4 Immediately after thy death thou shalt go to a place of bliss, and there abide with me a member of that my kingdom which thou askest for.

44. And it was nigh twelve of clock, (see Mark xv. 25,) and there was an eclipse of the sun, and a palpable darkness on all the land of Judæa, until three afternoon.

45. Matt. xxvii. 51.

centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, *a counsellor; and he was a good man, and a just:

51 (The same had consented to the counsel and deed of avowedly, but secretly, for fear of danger from the them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, both of the feast of unleavened bread and of the sabbath.

55 And the women followed him from Galilee, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and oint-

* confessed it an evidence of God's interposing his power, and thence concluded that he was an innocent person.

48. And all the multitudes there present had remorse at what was done.

* one of the sanhedrim, or else a counsellor in the province, (see note [d] Mark xv.,) both an upright and a merciful man, who looked for the coming of the

Messias, ver. 51, and accordingly embraced Christ and was a disciple of his, Matt. xxvii. 57, but not of Jews, John xix. 38.

52. He upon this occasion took confidence, (Matt. xv. 43,) although he had been before fearful, and went unto Pilate—

54. The day whereon all this was done was the eve of the sabbath, and now the sabbath day (beginning at

also, which came shine) was ready at hand, or the stars began to shine, and so the sabbath to begin.

* shone, ἐτέφωσκε.

ments ; and rested the sabbath day according to the commandment.

^t Mosaical law of doing no work on the sabbath.

CHAP. XXIV.

NOW upon the first day of the week, very early in the morning, "they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

² And they found the stone rolled away from the sepulchre.

³ And they entered in, and found not the body of the Lord Jesus.

⁴ And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments :

⁵ And as they were afraid, ^b and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead ?

⁶ He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

⁷ Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

⁸ And they remembered his words,

⁹ And returned from the sepulchre, and told all these things unto the eleven, and to all

"the rest.

¹⁰ It was Mary that number.

Magdalene, and Jo-

^a Mary Magdalen, &c., Matt. xxvii. 1, and here, ver. 10.

^b and did obeisance to them, they asked them, saying, Do you search in a tomb or grave for one that is risen from the dead ?

6. Matt. xvii. 23.

^c put to death by the heathens, Romans, and be crucified—

^d the other disciples of Christ, which were not of

anna, and Mary *the mother* of James,
and other *women*
that were with them,
which told these
things unto the a-
postles.

11 And their words
seemed to them as
idle tales, and they
believed them not.

12 Then arose Pe-
ter, and ran unto
the sepulchre; and
stooping down, he
beheld the linen
clothes laid by them-
selves, [•]and ¹de-
parted, wondering
in himself at that
which was come to
pass.

13 ¶ And, behold,
two of them went
that same day to a
village called Em-
maus, which was
from Jerusalem *a-*
bout threescore fur-
longs.

14 And they talked
together of all these
things which had
happened.

15 And it came
to pass, that, while
they communed *to-*
gether and reasoned,
Jesus himself *drew*
near, and went with
them.

16 But their eyes
were holden that it,
they should not
know him.

17 And he said
unto them, What
manner of commu-
nications *are* these
that ye have one to
another, as ye walk,
and are sad?

18 And the one of
them, whose name
was ^[a] Cleopas,
answering said unto
him, Art thou only

[•]and returned to the place from whence he came,
and where he abode, being much amazed to see the
body gone out of the grave: see note [a] John xx.

13. Mark xvi. 12.

¹ joined himself to their company.

16. And at first, through God's will so disposing
they discerned not that it was Jesus.

¹ Or, departed to his own abode, wondering at that.

a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, met with angels which told them that he was risen from the dead. seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ

that are notoriously come to pass there, and talked of by all at this time?

b in miracles and in doctrine, approved by God and all—

¹ to the Roman procurator, accused him, and required him to be put to death, and accordingly at last they have crucified him.

21. But we were full of hope that he had been the Messias so long expected by us. And this being the third day since his crucifixion,

22. Some women that were followers of him together with us, and that were this morning at the monument wherein he was laid, came and told us

were early at the wonderful things;

23. How that they found not his body there, but

found not his body, met with angels which told them that he was risen from the dead.

24. And some of the twelve disciples, Peter and John, went to the sepulchre—

26. Is it not by those prophets foretold to be decreed

to have suffered by God, that the Messias should be despised by men, these things, and to enter into his glory? and slaughtered by them, Isa. liii. 8, before he should enter on his kingdom?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, 'Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that ^{were} with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and

^k after the manner of the master of the family blessed the meat, and carved, and distributed it to them.

31. Which occasioned (see ver. 35.) their first suspicion that it was Christ, and presently they discerned that it was very he, and he immediately disappeared; in what manner or by what means, it is not known.

^l Was there not an unusual warmth of affections and passion upon us all the time that he talked—

^m used to associate with them,

34. And as soon as they came, told them, saying, (see 1 Cor. xv. 5,) The Lord is—

how he was known by his blessing and carving the meat, ver. 30, of them in breaking it a long time. they came to discern him to be Christ, not knowing of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were frightened and afrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I speake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, in that they might un-

45. Then by the special operation of his Spirit, he gave them the understanding of the scriptures, in those things especially which concerned the Messias.

37. And they were in a terrible fright, thinking it had been a vision of some spirit without any real body joined unto it.

38. And ye doubt or suspect me to be a spirit without a body?

39. ¶ it is very I, body and soul together: handle me—

40. ¶ gave them leave to see and feel the prints of the nails in his hands and feet.

41. And the greater and more transporting their joy was, the less confident were they of the truth of it, and therefore, to confirm them in the certain belief of it, he called for some meat.

42. What you now see I did foretell when I was among you, before my crucifixion, and is agreeable to all the several images and predictions of me in all the books of God, which were of necessity to be fulfilled.

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derstand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

46—48. The sum of which he declared to be this : That the Messias was thus to be put to death, and rise again, and that his apostles, the witnesses thereof, should after his resurrection preach repentance, and, upon that, remission of sins to Jerusalem and through all Judea first, and then to all the nations of the world.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power stay, and not to stir out of Jerusalem from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy :

53 And were continually in the temple, praising God. Amen.

51. Acts i. 9.

* constantly at the times of devotion (see note [d])
Acts i.) in some of the chambers of the temple,

THE GOSPEL

ACCORDING TO

S A I N T J O H N .

IN the beginning ^{1, 2.} In the beginning of the world, before all was the Word, time, before any thing was created, the Son of God and the Word ^{was} had a subsistence, and that subsistence with his Father, of whom he was begotten from all eternity, and Word was God.

² The same was in himself eternal God, and being by his Father in the beginning with his eternal purpose designed to be the Messias, who was among the Jews known by the title of the Word of God, (see note [b] Luke i.) he is here fitly expressed by that title, the Word.

³ All things were made by him; and ^{3.} This eternal Word of God I mean by which all things were at first created.

without him was not any thing made that was made.

⁴ In him was life; and the life was the light of men. ^{4.} He brought with him that doctrine which is worthily called *life*, ch. vi. 63, and xii. 50, because it leads to holy life here, such as God will be sure to accept of through Christ and to reward eternally,

(whereas the law was the bringing in of death,) see ch. x. 10, and this vivifical doctrine was the means designed by God to lead and enlighten all mankind, especially the Jews, to tell them their duty, and

⁵ And the light therefore is called *the light of life*, ch. viii. 12. shineth in darkness; ^{5.} Though through the darkness of men's hearts, and the darkness ¹ comprehended it the greatest part of the Jews themselves had no fruit or benefit by it.

⁶ ¶ There was a man sent from God, to preach repentance to the Jews, whose name—whose name ² was John. ^{6.} There came a man with commission from God to bear witness to heaven, that so by that testimony of his all men might believe on him.

⁷ The same came Christ was the Messias, the true Teacher sent from for a ³ witness, to bear witness of the might believe on him. Light, that all ^{8.} This John was not the Messias, but the whole through him might end of his mission into the world was to bear witness—believe.

⁸ He was not that Light, but was sent is that true Light, eminently that, which Light is destined to bear witness of fined to be able to refresh and warm the coldest, and that Light.

⁹ That was the true Light, ³ which after a long darkness of night, is now risen in our lighteth every man hemisphere (see ver. 10, and ch. ix. 5, and ch. xii. 46,)

¹ received or apprehended, κατέλαβεν. ² testimony, μαρτυρίαν. ³ which coming into the world enlighteneth every man.

[a] that cometh into and being manifested to the world, shineth forth to the world.
every man therein.

10 He was in the world, and the world was made by him, and the world knew him not. 10. This Word was from the beginning in the world, in so eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11 He came unto his own, and his own received him not. 11. And therefore there being one peculiar nation, the Jews, which were more fully than all the world besides instructed in this truth, he at last came to

this people, was pleased to be born, and live, and do miracles among them, and these that were his own people did not entertain him as sent from God, but rejected and put him to death.

12 But as many as received him, to become the sons of God, even to them 12. But all that received, that is, believed on him, as received him, to were by him advanced to be the adopted sons of God.

that believe on his name : 13. To wit, those which live according to the will of God, and neither the natural nor carnal, nor bare moral principle.

13 Which were [b] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14. And this eternal Word was born in human flesh, assumed our nature, and in that flesh of ours, as in a tabernacle, appeared among us most glorious-

ly, in such a manner as was not competitive to any but the one true eternal Son of God. And whereas the former tabernacle, wherein God was pleased to dwell, had in it the law, that ministration only of death, 2 Cor. iii. 7, precepts of exact obedience, he now in the tabernacle of his flesh, by his incarnation and passion, &c., is all full of grace, that is, exceeding mercy : and whereas the whole business of that tabernacle was nothing but shadows, he hath brought the substance and truth with him, which was meant by all those shadows, the inward purity, shadowed by the legal precepts of circumcision, &c., and spiritual and eternal promises, instead of those carnal or temporal : see ver. 17.

15 ¶ John bare witness of him, and cried, saying, ^bThis was he of whom I spake, He that cometh after me is preferred before me: for he [e] was before me.

15. John the Baptist testified and proclaimed concerning him, saying, He that follows me, whose forerunner I am, hath been and must always be preferred infinitely before me ; for although he appears after me among you in respect of his birth and entering on his office, yet he had a being long before me : and this was most truly said of the Baptist, for he was before the creation of the world, vv. 2, 3, and Col. i. 17.

16 And of his ful-

16. And being full of all graces, excellencies, per-

^a Or, had his tabernacle.

^b from, προπόντι.

^c This was he, οὗτος ἦν.

ness have all we received, and grace degree as is necessary for us, and in proportion to for grace.

¹⁷ For the law was given by Moses, ^{but} Christians which are his body or fellow-members of grace and truth came his human nature, receive grace and mercy flowing by Jesus Christ.

¹⁸ No man hath seen God at any time; the only be-

¹⁷. For though the law were given by Moses from gotten Son, which God long ago, yet the gospel, called *grace*, ver. 14, is in the bosom of (see note [d] Heb. xiii.) as it is opposed to the Father, he hath severity and rigour of the law, and *truth*, as opposite declared him.

¹⁹ ¶ And this is the record of John, brought in by Jesus Christ.

when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

²⁰ And he confess- ed, and denied not; but confessed, I am not the Christ.

²¹ And they asked him, What then?

Art thou Elias? And John Baptist, as he was preaching and baptizing, to he saith, I am not. Art thou ⁷ that prophet? And he answered, No.

²² Then said they unto him, Who art thou? that we may give an answer to them that sent us.

What sayest thou of thyself?

²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

²⁴ And they which were sent were of the Pharisees.

²⁵ And they asked him, and said unto him, ^b Why baptiz- est thou then, if thou be not that Christ, nor Elias, neither that prophet?

²⁶ John answered

^a he that was prophesied of by Esaias in those words, Isa. xl. 3, (see Matt. iii. 3,) *The voice of one,*

&c.

^b Why then dost thou receive disciples, and proselytes, or followers, and that after the solemn manner of receiving proselytes, by way of baptism or wash-

ing, if thou be not—

them, saying, I baptize with water : but
^a there ^b standeth one ^b was not long since among you, one of whom
 among you, whom you took no notice, that is, Christ : see note [d].
 ye know not ;

^c 27 He it is, who coming after me is preferred before me,
^c whose shoe's latchet ^c whose disciple I am not worthy to be : see note
 I am not worthy to [g] Matt. iii.
 unloose.^d

^e 28 These things were done in ^f Be-thabara beyond Jordan, where John was baptizing.

^g ¶ ^f The next day John seeth Jesus coming unto him, said, Behold the person sent from God, as a lamb prepared for the slaughter, (in whom are summed up and completed all the typical Mosaical prescriptions of lambs to be sacrificed, either in their daily sacrifices or at the passover,) who shall thereby obtain pardon from God for that sin that all the world is engaged in, on condition they now reform at his coming.

^h 30 This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.

ⁱ 31 And I knew him not : but that he should be made vealed to me, (as appears Matt. iii. 14,) and at his manifest to Israel, baptism, by the descent of the Holy Ghost upon him, therefore am I come Matt. iii. 16, I was clearly told it, that he was the baptizing with water. Messias which was to come into the world ; and the

^j 32 And John bare record, saying, I grand design of my coming and gathering disciples saw the Spirit de-scending ^l from heaven like a dove, and receive Christ.

and it abode upon him.

^k 33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descend, that was the Messias ; who in the receiving of his proselytes doth not only use the known ceremony of water, but, moreover, sends down the Spirit on them, (see note [a] Acts i.)

^l in the midst of you stood one whom ye knew not, μέσος ὑμῶν οὐτηκεν. ^m he shall baptize you with the Holy Ghost and with fire : so ancient copies add here. ⁿ Εκεῖνος ὑμᾶς, &c.

^o Bethany ; for the ancient MS. in the King's library reads Βηθανία, and so some others.

^p as a dove out of heaven, and he, ὥστε περιστέρας ἐξ οὐρανοῦ, καὶ ζεινεν.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples ;

36 And looking upon Jesus as he

walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them,

* What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about 'the tenth hour.

40 One of the two which ¹² heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he [g] brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas,

¹⁴ which is by interpretation, A stone.'

¹² had heard from John, and, ἀκοντίσαντον παρὰ Ἰωάννου, καὶ ἀκολουθεῖ.

¹⁴ John (see Luke iii. 30) ; for other ancient copies read Ἰωάννου.

34. By which premises it follows, that my testimony of Christ, that he is the Son of God, is no more than what I saw with mine eyes, and heard distinctly

affirmed from heaven, these words being delivered by voice from heaven at that time of the Holy Ghost's descending on him, *This is my beloved Son,*

&c., Matt. iii. 17.

35. The next day again after this, (see note [e],) Behold the Lamb of John having two of his disciples with him,

36. As Jesus passed along, John, by his eye fastened on him, demonstrating whom he meant, said again the same words that before, ver. 29, in the hearing of those two disciples of his, *Behold, &c.*

37. Hereupon those two disciples, hearing him give that testimony of Jesus, parted from him and followed Jesus.

* What would ye have ? They said—

f four in the afternoon.

40. One of the two that heard those words of John concerning Jesus, and which thereupon followed Jesus, ver. 37, was that Andrew which was brother to Simon, after surnamed Peter ; (and the other, most probably, John, the writer of this Gospel, who useth not to name himself when the story would direct to it.)

41. These having been and talked with Christ, ver. 39, Andrew was the first that revealed this to his brother Simon, saying, We have met and talked with the Messias, or, as in Greek he is called, the

Christ, that is, God's Anointed sent by him with special commission from heaven, whom we have long expected as the Redeemer of Israel.

42. And Andrew conducted Simon : see note [f] Matt. xvi.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in another mind.

whom is no guile! 47. As Nathanael made his approach to Jesus, as soon as he was within distance of hearing him, Jesus said, Lo here is a man which is truly an Israelite, Jesus answered and a man of that simplicity and integrity that is much said unto him, Be valued with God, of that temper described in Jacob,

fore that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto

43. The next day after that mentioned ver. 35, (see note [e],) Jesus was passing into Galilee—

the Messias to come, foretold by Moses and the prophets, a man like one of us, by name Jesus, the son of Joseph, that dwells at Nazareth in Galilee.

46. Nathanael argued against this from a known observation among the Jews, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean despicable place, out of which, say they, ch. viii. 52, never any prophet arose, it was incredible that any one born in Nazareth should be the Messias. To this deceivable arguing Philip gives

no other answer than this, That if he would go to him, and see and hear him, he would soon be of

raelite indeed, in another mind. 47. As Nathanael made his approach to Jesus, as soon as he was within distance of hearing him, Jesus said, Lo here is a man which is truly an Israelite, Jesus answered and a man of that simplicity and integrity that is much said unto him, Be valued with God, of that temper described in Jacob, Gen. xxv. 27.

^b promised Messias described to us as a king.

you,¹⁵ Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. ¹ Ere long (see note [7] Matt. xxiii.) ye shall see the heaven opened to receive me up thither, and the holy angels of God visibly appearing to you and attending on me, (Acts i. 9, 10,) after the manner that in the vision they once appeared unto Jacob.

CHAP. II.

AND the third day there was a ¹marriage in Cana of Galilee; and the mother of Jesus was there:

² And both Jesus ²was called, and his disciples, to the marriage.

³ And when they wanted wine, the mother of Jesus ^asaid unto him, They have no wine.

⁴ Jesus saith unto her, Woman, [a]what have I to do with thee? mine hour is not yet come.

⁵ His mother saith unto the servants, intimating his purpose that he would do it more privately than by her words she appeared to design it.

⁶ And there were set there six ³water-pots of stone, after ⁴purifying of the Jews, containing two or three firkins a-

⁵ Whereupon, that none but the waiters might take notice of it, (who knowing the wine was all made,) she bids them be obedient to him, and without any noise do what he should bid them.

⁶ And there were there six vessels of stone, cisterns of a competent bigness, out of which they were wont to draw water for every man's use; these were set there to wash in, after the manner of the Jews, who constantly wash before meals: see note [a] Mark vii.

⁸ And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

⁹ When the ruler of the feast had tasted the water that was madewine, and knew

¹⁶ Within a while, ἀν' ἄρτι. ¹ marriage feast, γάμος. ² and his disciples were invited to the feast, ἐκλήθη καὶ Ὀι μαθῆται αὐτοῦ εἰς τὸν γάμον. ³ cisterns, δεξαῖς. ⁴ cleansing, or washing, καθαρισμόν.

not whence it was : (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, ^b Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is ⁵ worse: *but* thou hast kept the good wine until now.

11 ^c This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those ^d that sold oxen and sheep and doves, and the ^e changers of money sitting :

15 And when he had made a scourge little cords, which he found there, he drove them all out of the temple, no man making any resistance, (in drove them all out like manner as he after did again, Matt. xxi. 12,) and of the temple, and the sheep, and the oxen ; and poured out the ^f 'changers' money, and overthrew the tables ;

16 And said unto them that sold doves, Take these things hence; make not ^g my Father's house an exchange ^h shop to buy and sell in it.

⁵ smaller, τὸν ἔλατον. ⁶ Jesus made the beginning of his miracles, ἐπίσησε τὴν ἀρχὴν τῶν σημείων δὲ Ἰησοῦς. ⁷ exchange, κερματιστα. ⁸ money-merchants, κολλυβιστῶν : see note [b] Matt. xxi.

^b It is the manner of men at feasts to bring their guests the stronger, richer wines at the beginning, then that which is not so rich; but thou hast reserved the richest piece till the latter end of the feast.

^c gave evidence of the presence of his divinity, (see note [b] ch. i.,) and accordingly his disciples believed on him as the Son of God.

^d that set up a trade to sell sacrifices to them that came thither from far, and that returned money by way of exchange : see note [b] Matt. xxi.

15. And using no other weapon but only a whip of little cords, which he found there, he drove them all out of the temple, no man making any resistance, (in like manner as he after did again, Matt. xxi. 12,) and of the temple, and the sheep—

^g the temple set apart for God's peculiar presence and service, a shop of trade to buy and sell in it.

^h Jesus made the beginning of his miracles, ἐπίσησε τὴν ἀρχὴν τῶν σημείων δὲ Ἰησοῦς. ⁷ exchange, κερματιστα. ⁸ money-merchants, κολλυβιστῶν :

house of merchandise.¹ interpreted that act of his as an act of zeal, by which some malefactors were punished in the very

¹⁷ And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

fact without legal process and condemnation among the Jews, and to that purpose called to mind that of the psalmist, Psalm lxix. 9, The zeal of thy house hath fed or gnawed upon me, and the reproaches of them that reproached thee are fallen upon me; that is, I am as tender of any dishonour done to thy house or thee as if it were done to myself, (see Rom. xv. 3,) and so am stirred up with zeal to vindicate it.

^{18 ¶} Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

¹⁹ Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

²¹ But he spake of the temple of his body.

²² When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

^{23 ¶} Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

¹⁸ Hereupon the Jews came and questioned him, saying, What commission dost thou bring? what evidence of thy coming from God, or, what miracles dost thou do by which it may appear to us that thou art invested with such authority as these acts of thine pretend to?

¹⁹ Jesus said unto them, The sign that is to be shewn to you is this, that when you have put me to death, I now tell you, that I shall within three days rise again: see Matt. xii. 39.

²⁰ This being said by him in a parabolical manner, calling his body this temple, and the putting him to death the destroying of this temple, and his resurrection the rearing it again; they mistook his meaning, and thought he had spoken of the temple of Jerusalem, (and laid it up as an accusation against him, Matt. xxvi. 61,) and argued against it as an impossible thing for him to rebuild that in so small a time.

²¹ But the truth was, he spake of his body's being killed, and rising again the third day, which after the manner of prophets he thus expressed, and mentioned this as the miracle by which his doctrine was to be confirmed.

²² This speech of his the disciples called to mind after his resurrection, and upon that, added to many other completions of his own predictions, and the predictions of scripture concerning him, they believed those prophecies as fulfilled in him, and believed his own words as agreeable thereto, and so resolved that he was the Messias.

²³ Many others did so also at Jerusalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feast of the passover and unleavened bread.

¹ that, &c.

24 But Jesus did 24, 25. But Jesus knowing the secrets of men's not commit himself hearts, and wanting no information concerning any unto them, because man, (being able to dive into the inside of a man, into he knew ¹⁰ all men,

25 And needed not his very thoughts,) consequently discerned what kind that any should see of belief this was in these men, how unlikely to bear tify of man : for he any stress, to hold out in time of temptation, and his knew what was in time of suffering being not yet come, he would not man.

venture himself to the hazard of their unconstancy, and therefore did not so freely converse as to abide and eat and drink with them.

CHAP. III.

THERE was a one of the Jewish sanhedrim. man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. Who durst not be seen or known to come to Jesus by night, (ch. vii. 50, and

2 The same came to xix. 9,) and said unto him, Master, we are convinced said unto him, Rab- bi, we know that thou art sent by God to teach and instruct us in his way, for this thy miracles testify, which could not be done without God's special hand, and would never be allowed by God to confirm falsities.

no man can do these 3. Jesus, willing to undeceive him, and that he might miracles that thou not flatter himself that the acknowledging of him to doest, except God be be the Messias, or sent from God, would be sufficient, with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. without the undertaking his service, owning and confessing of him (in despite of all fear of men) without telling him positively, that unless he would be *born again*, which is a phrase to denote a proselyte of Christ, and, when occasion required, forsake all for Christ's sake,

even his former course of life and dignity in the Jewish state, (contrary to his coming to him by night, and acknowledging him secretly,) he should not see the kingdom of God, be a Christian here, (which is a privilege of a greater height than that of being a Jew or a member of their sanhedrim,) or a saint hereafter.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

4. Nicodemus, attending only to the literal sound not sense of Christ's words, asks how a man of full years can again be born.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [a] born of water and of the Spirit, he cannot enter into the kingdom of God.

5. Jesus answers him, Except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Jews, but a Christian proselyte, such as are received by baptism in the Christian church, so as to undertake the law of Christ, and renounce his former (whether heathen or) Jewish course, the first expressed by being washed in water, the ceremony of the Jews' proselytism, (now also made use of by Christ,) by which a man was said by the Jews to be

¹⁰ all things, or, every man: for some ancient copies read πάντα. teacher, ἀπὸ Θεοῦ ἐλθόντας διδάσκαλος.

¹ come from God a

new born, and accordingly so here in an high degree; the second, by being born of the Spirit, entering on a new pure spiritual life, and not only passing under those external washings, (agreeable unto which it was that Christ's disciples were admitted not only by water, as John's and the Jews' proselytes were, but by the Holy Ghost's descending upon them, see note [a] Acts i.) he cannot enter, &c.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

6 The actions of a natural man which hath none of this new Christian birth, that hath not thus given himself up to a Christian life, will be but natural actions, at least but external purifications, restraints of sin in the outward part. But the actions of a spiritual person, thus born anew from that higher principle, a proselyte of Christ's, they will be spiritual, purifications of the very spirit.

7 Marvel not that I said unto thee, Ye must be born again.

7. And therefore you are not to wonder that I tell you of the necessity of this new birth, undertaking this new course, and forsaking the former, nor to think there is nothing in it because it is not visible to your eyes: many things have great force in them whose beginnings are not visible to the eye, or at all known by men.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

8. As for example; the wind, which, though nobody knows from what part precisely it comes, what beginning it hath, and how produced, and when it riseth, or what becomes of it when it ceaseth, yet hath most discernible effects, comes with a great force and noise, (which is evidence enough that there is such a thing,) is heard by all men: and so is it in this matter; he that is born anew, that undertakes to be a proselyte of Christ, he by the Spirit of God, and those influences that are conveyed to him from Christ, is able to do wonderful things, is discernibly another kind of man than he was before; and so his new birth is and must be seen by the fruits and growth, &c., discernible to himself and others, though the beginnings or source, or means of conveying this unto him, be undiscernible. See Mark iv. 26.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

9. Nicodemus still continued ignorant of the meaning and possibility of the truth of what Christ said, and therefore still questioned how this could be?

10. To which Jesus answered, This that I say of new birth in baptism being not only agreeable to but perfectly a piece of your doctrine about proselytes, it is strange that thou, being a learned Jew, a Pharisee, and master in Israel, shouldst not understand it. (See note [a] Matt. iii., and note [b] John xiii.)

11 Verily, verily, I say unto thee, ^bWe speak that we do believe, I have perfect knowledge of, and assure you know, and testify of the truth of them, but the Jews will not believe me. that we have seen; and ye receive not our witness.

12 If I have told you earthly things, those things that are ordinary in the Jewish law (see and ye believe not, how shall ye believe, if I tell you of heavenly things?) is an argument that things of an higher nature will not be received by you.

13 And no man hath ascended up to heaven, but he that I came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn any man, but on purpose that all men might be rescued from punishment.

18 He that receiveth and obeyeth me is by me secured that he shall escape all punishment, only he that rejecteth me is certainly condemned, (by the pur-

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not the only Son of God now offered to him.

19 And this is it that will aggravate your sin and punishment, that when God made such provision for

you, when Christ came to enlighten and take men off from all their former evil courses, they were so besotted to their own sinful ways, that they chose rather to continue in them than to be reformed and purified by Christ, or but so much as to be taught their duty by him.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, ²that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, ³and baptized.

23 ¶ And John also was baptizing in AEMON near to Salim, ¹because there ²was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a ⁴question between some of John's disciples and ⁵the Jews about ⁶purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, 'A man can receive nothing, except it be given him from heaven.'

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 [b] He that hath my attendance on Christ at this time.

² because. ³ were many waters, οἵστα τολλὰ ἦν. so the King's MS. and others read, μερὰ Ἰουδαίων. Nonnus, and all the copies of Paris but one, saith Lucas Brugensis.

20. But as he that fears coming into the light, it is certain he hath somewhat to conceal, and that he hath not a mind to part with it; so the refusing to come and be instructed in the knowledge of his duty by me is an evidence that that man is a wicked man, and means to continue so, who cannot venture his actions in the light for fear they be found faulty, and he engaged to reform them.

21. Whereas he that lives a justifiable life, or resolves to amend what is amiss, a sincere, upright person, will be glad of a director, will come cheerfully to be put in the way of strictest duty, and venture to have his actions judged of whether they be right or no, which is an argument that what he doth he doth in the fear of God and with a good conscience.

⁶ and receiving those that believed on him baptized them.

⁴ a place chosen by him as commodious to that purpose by reason of the pools of water; and thither the people came and were baptized of him there.

⁶ this receiving of proselytes and using the ceremony of baptism, on which occasion mention was made of Christ's using the same ceremony.

26. Hereupon they come and tell John that Christ (describing him to him) receiveth proselytes with this ceremony, and there is a great recourse to him.

⁷ I can do no more than I have commission from God to do, and that commission doth not equal me to him.

28. And therefore you cannot but remember that I always said of myself, that I am not the Messias, but

only his harbinger. **29.** When the bridegroom hath the bride in secret conference, to consummate the marriage, and the friend of the bridegroom hearkens at the door, to hear

whether all succeed well or no, if the bridegroom signify (by some form of speech that was usual to that purpose) that all succeeds prosperously, then that friend rejoices exceedingly; and thus is it with me in

⁴ dispute, Χρυσός. ⁵ a Jew:

the bride is the bride-groom : but the friend of the bride-groom, which standeth and heareth him, shall increase daily in splendour and fame, and I proportionably decrease.

30 He must increase, but I must decrease. 30. And of him I shall farther foretell you, that he cometh from heaven, and so must needs be superior to all such as I, who am an earthly man, having my original from the earth, made up or compounded of earth; and therefore what I say or do is but of an earthly, but what he, of a much higher original; my baptizing is but like the rest of your Jewish baptisms, (see ver. 12,) only with water, but his with the Holy Ghost also.

31 He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

31. And it is all reason that it should be so. For he cometh from heaven, and so must needs be superior to all such as I, who am an earthly man, having my original from the earth, made up or compounded of earth; and therefore what I say or do is but of an

earthly, but what he, of a much higher original; my baptizing is but like the rest of your Jewish baptisms, (see ver. 12,) only with water, but his with the Holy Ghost also.

32. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his testimony, believe not that he is sent from God.

33. He that doth receive it doth in effect no more than bear witness unto and acknowledge the veracity of God himself, it being as impossible that one so sent from God as Christ should lie, as that God should lie himself.

34. The former prophets had the Spirit in a limited measure bestowed on them by God, to go on such or such an errand, on which God sent them, and it is therefore, *Thus saith the Lord*, to all their prophecies ; but on Christ the Spirit descended once for all, and commanded belief of all that he should say.

35. Christ is the well beloved of his Father, and by him God hath revealed to us all things fit to reveal : (see Matt. iii. 17.) And therefore

36. Whosoever gives up his faith and obedience to him is in a course which will bring him to all felicity eternally ; and on the contrary, he that stands out contumaciously against his doctrine continues immutably and inevitably under the wrath of God, due to him both for his former sins and this addition of his standing out against this powerful method of God's for the recalling him.

CHAP. IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

^a (Though Jesus himself baptized not, but his disciples,)

^a Christ knew that the Pharisees heard of his receiving more proselytes by that ceremony of baptism or washing than John, (though—

3 He left ^aJudea, and departed again upon him from the sanhedrim of the Jews, it being into Galilee.

4 And he must needs go through Samaria. not yet the fit season for him to leave the world till he had farther disseminated his doctrine, he left

Judea for a time and departed—

4. And Samaria was in his way.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being weary with his journey, sat [a] thus 'on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he but would have given thee [b]living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater

6. In this place was the well which Jacob once digged, on which occasion Jesus being weary of travail sat down close by it on the ground, and it was about twelve of the clock, mid-day.

^b commerce or communication of familiarity with the Samaritans.

^c what a mercy and bounty of God is now designed thee, and who it is that made that request to thee, on purpose that thou mightest be partaker of a far greater gift, thou wouldest not have startled at this request, but have made advantage of it to ask, and he would certainly have given thee that fountain water, of a divine special quality, which would have yielded thee eternal life.

¹ by.

than ⁴ our father Ja- ⁴ Jacob, from whom we Samaritans profess to re-
cōb, which gave us ceive our religion, (and therefore refuse to go up to
the well, and drank thereof himself, and Jerusalem, which Moses, later than he, commanded,) his children, and his which gave us the well—
cattle?

13 Jesus answered ⁵ It is the nature of this ordinary water to quench
and said unto her, thirst for a small time, but then constantly that thirst
^c Whosoever drink- within a small time returns again, and so there is con-
eth of this water shall tinual need of supply:

14 But whosoever ¹⁴ But that which I mean by water, and which
drinketh of the water upon thy bare petition I am ready to give thee, (ver.
that I shall give him 10,) will so refresh, that he shall never thirst again
shall never thirst; that drinketh of it: it shall be within himself a perpetu-
but the water that I shall give him shall ally flowing fountain, that of its own accord shall yield
be in him a well of him daily refreshment here, and never cease till it end
water springing up in everlasting life and bliss.

15 The woman saith ¹⁵ As yet the woman understood not his meaning,
unto him, Sir, give but applying it grossly to corporal thirst, she saith
me this water, that I unto him—
thirst not, neither
come hither to draw.

16 Jesus saith unto ¹⁶ And therefore to work more sense in her, Jesus,
her, Go, call thy meaning to give her knowledge in some degree that
husband, and come he was the Messias, by discovering some acts and
hither. evidences of his omniscience, saith unto her—

17 The woman an- ¹⁷ thou canst reveal the secrets of one's life, hast
swered and said, I
have no husband. Jesus said unto her, Prophetic knowledge; if so, then I pray tell me or
Thou hast well said, I have no husband: satisfy me in this difficulty:

18 For thou hast ²⁰ Jacob and the patriarchs, before the law, (whose
had five husbands; successors the Samaritans pretended to be, and so
and he whom thou now hast is not thy pleaded a greater antiquity for their schism than the
husband: in that Jews had for their true worship; but this falsely,
saist thou truly. being indeed Assyrians, transplanted by Salmaneser

19 The woman saith ¹⁹ into the cities of Samaria, when the tribe of Ephraim
unto him, Sir, I per- and the rest of the kingdom of Israel, which inhabited
ceive that 'thou art there, were by him carried into Assyria, 2 Kings xvii.

20 Our fathers wor- ^{24,}) worshipped in mount Ephraim at Shiloh, in the
shipped in this moun- country of Samaria, where anciently the tabernacle and
tain; and ye say, that the ark of God were, long before the building of the
in Jerusalem is the place where men temple at Jerusalem; and yet ye Jews say that it is
ought to worship. not lawful to perform the solemn worship of God in

21 Jesus saith unto any place but Jerusalem.
her, Woman, believe ²¹ the worship of God shall be so far from being con-
me, the hour cometh, fined to this place, that it shall not be confined to
when ²² ye shall nei- Jerusalem itself, nay, a desolation shall shortly over-
ther in this moun- tain, nor yet at Jeru- whelm both.

salem, worship the Father.

22 Ye worship ² ye know not what : we know what we worship : for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh ³ such to worship him.

24 God is a Spirit : and ⁴ they that worship him must worship ⁵ him in spirit and in truth.

25 The woman saith unto him, 'I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.'

26 Jesus saith unto her, 'I that speak unto thee am ⁶ he.'

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me ⁷ all things that ever I did : is not this the Christ ?

30 Then ⁸ they went out of the city, and came unto him.

31 ¶ In the mean while his disciples [c] prayed him, saying, Master, eat.

² that which ye do not know ; we worship that which we know ; ⁶ οὐκ οἴδατε τίμεῖς προσκυνοῦμεν διόδαιμεν.

³ such worshippers of him, τοιούτους προσκυνοῦντας αὐτὸν.

22 Ye worship the God of the land, ² Kings xvii. 26, without any knowledge who that is, and your own gods with him ; we Jews worship the eternal God of heaven, who hath revealed himself to us ; for the special revelations of God, beyond that which other nations enjoy, belong to the Jews, and so all manner of advantages toward our eternal good.

23. But now the time of reformation approacheth, and God will be worshipped and obeyed neither in the Judaical rites (which are oft called carnal, and consisted in external performances) nor according to the Samaritan false worship, who worshipped their own idols together with God, ² Kings xvii., but in a pure spiritual manner, extending to the very heart, and such as was typified by those shadows ; and the Son of God now comes to draw all men to this way of worship, to the Christian from the Judaical or Samaritan way.

See note [d] Luke ix.

⁴ is especially delighted with the Christian worship which is taught to join the soul with the external performances, and to worship the true God now revealed by Christ after that manner wherein Christ reveals him.

⁵ This reformation thou talkest of we know shall be wrought when the Messias or Christ comes, and him we do expect.

⁶ I am that Messias.

27. As he said this, the disciples came back from the city, ver. 8, and thought it strange that he should thus discourse with this woman ; yet no man was so curious as to ask him the reason, or require of him an account of this action.

⁷ many things of my life, which were so secret, that it is not imaginable how he should know them were he not the Messias.

⁸ the people of Sychar went out of the city—

32 But he said unto them, "I have meat to eat that ye eating. I have somewhat to do more valuable to me than know not of."

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. My doing the office for which I was sent is as pleasant and more necessary to me than meat or drink."

35 "Say not ye, 35. It is not with my harvest as it is with that in There are yet four months, four months yet to that time; consider, and months, and then ye shall see the great inclinations and forwardness of cometh harvest? behold, I say unto you, men to receive the gospel, if it may be preached unto Lift up your eyes, them.

and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth them shall receive reward for their pains, and by conwages, and gathering others advantage themselves eternally, and eth fruit unto life come to reap the fruits of all that seed that the prot that soweth and he phets &c. from all time have sowed. that reapeth may rejoice together.

37 "And herein is 37. So that to this may the proverb be applied, that saying true, One *soweth* &c.: that is, the prophets sowed this seed soweth, and another of the gospel, in foretelling Christ's coming, and the reapeth. apostles they reap the harvest of converts to him.

38 I sent you to reap that whereon ye 38. The prophets have so prepared men's hearts to bestowed no labour: receive the gospel, that there needs very little pains of other men laboured, yours; you may at first preaching of the gospel reap and ye are entered a whole harvest of proselytes.

39 ¶ And many of the Samaritans of that city believed on him for the saying of 39. He told me the secrets of my life, which he, being the woman, which a stranger, could not know, if he were a mere man. testified, "He told me and though, Matt. x. 5, he forbad his disciples all that ever I did."

40 So when the Samaritans were come (that they might make the Jews see they were his unto him, they besought him that he would tarry with them: and he abode at that time to go into any city of the Samaritans, peculiar care at that time,) yet to shew that the gospel was not their enclosure, he now himself stays with the Samaritans two days, and preacheth the gospel to them.

¶ Do ye not say that it is yet four months and harvest comes? Οὐχὶ δικῆς λέγετε ὅτι ἔτι τερτίουνόν ἔστι, καὶ δὲ βερσύδος ἔρχεται; 5 For in this the saying is true that, εἰ γάρ τούτη δὲ λέγος ἔστι δὲ ἀληθινὸς, ὅτι.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain ⁷[d] nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe."

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto

* upon what they heard from him themselves.

* Messias that was to come to redeem the world.

^t went to Galilee, avoiding or passing another way, not by Nazareth, the place of his education, because, according to the proverb, he expected no reception there, he went another way, not by the lake of Gennesaret, but by Thabor and Carmel toward Cana, where he had wrought his first miracle.

45. And upon this second coming of his among the Galilæans, they having, since he was there last, seen what miracles he had done at Jerusalem, at the feast of the passover, ch. ii. 14, they thereupon gave him a very kind reception (and after the cure of the courtier's son, which follows here, teaching publicly in the synagogues of Galilee he was glorified of all,

Luke iv. 15.)

" I perceive there is need of doing miracles among you to work faith in you: this weakness therefore of yours I will indulge to.

* believed on him: so the Syriac and many copies, απεπιστεμένος.

^t courtier.

him, Go thy way; thy son ^xliveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son ^yliveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it *was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This ^zis again the second miracle *that Jesus did, when he was come out of Judea into Galilee.* ^zdid in Cana, as he had done one before, John ii. 8, (having done many betwixt these in other places at Jerusalem and in Judæa, ch. iii. 2.) when he was come—

CHAP. V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem ^a[a] by the sheep market ^bon, or by the pool where the sacrifices are wont to be washed, an house, or building, or place, surnamed pool, which is called in the Hebrew ^cבֵּית חַסְדָּה an house of mercy, because the sick lay there to be cured, having five porches.

having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, ^ba time of advantage to go into the water, which ^awaiting for ^bthe had this healing force in it but at certain times, and moving of the water.

4 For ^can angel when it had been newly troubled: see note [a]. ^dwent down at a cer-

4. For an angel, or, as it may be probably sup-

^esecond miracle did Jesus again, πάλιν δεύτερον σημεῖον ἐποίησεν. ^fat the sheep-pool a house, &c.; or, the sheep-pool surnamed in Hebrew. ^gsick of the palsey: for so the ancient Greek and Latin MS. adds after ξηρᾶν, παραλυτικῶν, paralyticorum. ^hOr, a messenger at a season, ἔγγειλος κατὰ καιρόν. ⁱdescended in, καρδίβαυεν εἰ.

tain season into the posed, an officer for that purpose, (see note [d] Acts pool, and troubled xii., and here note [a],) went down into the pool—the water: whosoever then first after the oubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had ^c been now a long time in ^c that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: ^d it is not lawful for thee to ^e carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was

^c had a tedious, chronical sickness of it, he saith unto him—

^d the carrying of thy bed is the carrying of a burden, and that a labour contrary to the sabbatic rest, and therefore unlawful to be done by thee.

^e take up, ἀφαί.

healed wist not who it was : * for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had 'done these things on the sabbath day.

17 ¶ But Jesus answere them, My Father worketh ⁷ hi-

18 Therefore the Jews sought the day ; and why may not I his Son do so without exception, my Father's actions and mine being the same ?

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things in me, far from opposing myself against God : for I also doeth the Son likewise.

20 For the Father me to say what I did, ver. 17, that my Father's actions loveth the Son, and will justify me in doing the same.

sheweth him all

things that himself doeth : and he will shew him greater means you are likely to have

* for by reason of the great multitude that was there at the time, Jesus had opportunity to depart from among them, without any man's taking notice of it.

14. The cure that was lately wrought upon thee, thou knewest not by whom, must oblige thee to an upright reformation of life, or else thou art to expect more fearful judgments than that disease was.

16. Both wrought a cure, (which they thought unlawful on the sabbath, Mark iii. 2,) and also bad him to carry his bed, ver. 10, on the sabbath day.

17. To this exception of theirs against him, because these things on the of his curing on the sabbath, Jesus made this reply :

God my Father, from whose rest you take the celebra-

tion of the sabbath, did not so rest from all work

Father worketh ⁷ hi- on the sabbath day, but that ever since he hath done

thero, and I work. works of providence (see Chrysostom, hom. 10. in

Gen. p. 63.) and of preservation and mercy every

more to kill him, be- cause he not only

had broken the sab- tion, my Father's actions and mine being the same ?

bath, but ⁸ said also which the Jews, that knew that the Son of God

must be of the very divine nature, (as a son is of

that God was his Fa- the same nature with his father,) and therefore equal

ther, ⁹making him- with God, interpreted to be a blasphemy in him whom

self equal with God. that I should do, and therefore it was reasonable for

19. To this exception of theirs against Christ he an-

swers, Although I affirm myself the Son of God, and

of myself, but what so am rightly concluded by you to be equal with my

Father, yet this is far from being matter of impiety

do : for what things in me, far from opposing myself against God : for I

ever he doeth, these do nothing but what is the express will of my Father

likewise.

20. For out of the infinite love my Father bears to

things that himself doeth : and he will communicate all things to me, and by that

shew him greater means you are likely to have greater matter of won-

⁶ was gone out privately, διέτρευσεν. ⁷ until now, οὐτος ἦπι. ⁸ also called God his own Father, καὶ πατέρα θεού οὐτος τὸν Θεόν.

works than these, derment than this curing a sick man on the sabbath that ye may marvel. can amount to.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son nicated his power to me, and as my Father raiseth, so quickeneth whom he will I whomsoever I please. will.

22 For the Father judgeth no man, but my Father doth it not himself, but hath put all into his Son's hand, both the present governing of the judgment unto the church and final sentencing of all.

Son:

23 That all men should honour the fault in me to say what I did, ver. 17, though it were Son, even as they the equalling myself with the Father, so it must needs honour the Father. be great hypocrisy in you to think and pretend that He that honoureth you zealously honour my Father, when you do despise not the Son honour- and dishonour me, which am sent with this power at which hath sent him. this time, on purpose to be honoured by all men, in

24 Verily, verily, I say unto you, He that heareth my word, and believeth,

24. This is so perfectly the will of my Father, that on him that sent me, I must tell you, that on your heeding and hearkening hath everlasting life, to me at this time, and believing and entertaining my and shall not come doctrine as the message of God, depends your eternal into condemnation; well being, your escaping eternal death, and attaining but is passed from death unto life.

25 Verily, verily, I say unto you, The Father hath given me at this time extendeth to the hour is coming, and now is, when the dead shall hear the voice of the Son of God: which power you shall shortly see (nay, in the spiritual sense is already) exercised by me. shall live.

26 For as God hath of and from himself power to give life to any thing, so hath he given this power to me, and I have it.

27 And as I am God-man, that is, in that I have thus humbled myself to this mean estate, (which

ought not to lessen, but rather increase the account which is due to me in the world,) my Father, by way

of reward, (Phil. ii. 8, 9,) hath given me all power and authority, both now and hereafter, in and over his church. And so again in other respects: as,

1. that men having a merciful high priest, (not such an one as cannot suffer, or consequently be touched with our infirmities, but one, that is a man upon the earth, in

all things, tempted like unto us, yet without sin,) might have confidence of access to him, in his present government of all things; and, 2. that men which have

28 Marvel not at bodies, and so are visible, (and are to be judged here-
this : for the hour after as well as angels,) may have a visible judge of
* is coming, in the them, and of all things done in their bodies.

the graves shall hear 28. Let not what I say be matter of wonderment to
his voice, you, for certainly there shall be (as certainly as if it

29 And shall come were come already) a time of general resurrection for
forth; they that have all the dead ; (and an essay thereof shall shortly be
done good, unto the resurrection of life; seen among you.)

and they that have 29. And the righteous shall have their bodies and
done evil, unto the souls united in bliss ; and the wicked shall also have
resurrection of dam- a restitution of their bodies, to receive their sentence
nation.

30 I can of mine and punishment.

own self do nothing: 30. My judgment is a righteous judgment, and
as I hear, I judge: agreeable to my Father's method and decree, that
and my judgment is they which believe on me shall be saved, and they
just; because I seek that reject me, damned. This my Father hath declared;
not mine own will, and therefore it is not the seeking either honour or
Father which hath revenge to myself that I say or do this, but the going
sent me. according to my Father's prescript, and nothing else.

31 If I bear witness of myself, my 31, 32. If I did any thing that tended to mine own
witness is not true. honour, and were a single witness therein, you might

32 ¶ There is an- reasonably except against it; but as that which I do
other that beareth is not to honour myself, but only to execute my Fa-
witness of me; and ther's will, so for the truth of what I say my Father
I know that the wit- bears witness of me, and hath done it already, by
ness which he wit- nesseth of me is true, sending the Spirit, and a voice from heaven, and

33 Ye sent unto giving me power to do miracles; and that sure is a
John, and he bare competent testimony, which can deceive none.
witness unto the 33. And for the trial hereof, you have sent to
truth.

34 But I receive John, who baptized me, when the Spirit so descended
not testimony from on me, and he that saw it testified to you the truth of
man : but these it.

things I say, that ye 34. But as for me, I need not the testimony of John,
might be saved.

35 He was ¹¹a burn- or any man; but yet, that you that believe him may
ing and a shining believe him of me, and so escape and fly from the
light: and ye were danger which approacheth you, I thus mention to you
¹² willing for a sea- his testimony, which was of such authority with you.
son to rejoice in his light.

35. He was that Elias, described Eccl. xlviij. by

¹³ But I have being like fire, and his word burning like a lamp, and
greater witness for a while you liked well to hear him, but as soon as
than that of John: he testified of me then you presently rejected him.
for the works which 36. But I have no need of that testimony of his, for
the Father hath given me to finish the same the working of those miracles, which God hath en-
works that I do, bear abled me to work, is a greater demonstration of my

* cometh, ἔρχεται.

¹⁰ him that sent me : for in the Syriac and ancient Latin and many
Greek copies ταῦτα is left out.

¹¹ the lamp burning and shining, δὲ λύχνος δὲ καίμανος

καὶ φαίνεται.

¹² pleased for a while, θέληθατε.

¹³ a testimony greater, τὴν μάρτυρ-
παν μείζων.

witness of me, that being sent by God than John Baptist's testimony, that the Father hath sent he saw the Spirit descend upon me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his ¹shape.

37. And God the Father, by voice from heaven, hath testified of me; but ye, as according to your fathers' desire, expressed Exod. xx. 19, Deut. v. 25, and xviii. 16, ye have not heard the voice of God, nor seen his appearance, so it appears by your actions, ye behave yourselves as those that know nothing of God, ungodly impious men: see 1 John iii. 6.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

38. And for that only means left you, the word of God revealed to you, ye do not make use of that, or live according to it, as is apparent by your not believing on me, who have seen, and heard, and know his will, and am sent by God, as the only means of declaring that will to you, and am foretold in the scripture as the Messias to come.

39 ¶ Search the scriptures; for in them ye think ¹⁵ye have eternal life: and they are they which testify of me.

39. Look into and examine the writings of the Old Testament, whereon you depend, and believe that through performance of the Mosaical precepts you shall have eternal life. And on examination you shall find that all those prophecies are types, and fulfilled in me, and that all the promises of life there made have an aspect on me, the giver of life.

40 And ye will not come to me, that ye might have life.

40. But ye, though ye look upon these as the repository of your present and eternal bliss, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternal bliss also.

41 I receive not honour from men.

41, 42. Alas, it is not your approbation or estimation (to be acknowledged or well spoken of by you) that I contend for, while I thus speak. But to this purpose I say it. By your dealing with me, who come with this testimony of my Father, it is apparent and discernible, how far you are (whatever you pretend) from all piety and love of God, that this testimony of God cannot work on you to receive me, but the being well spoken of by men (see ch. xii. 43.) is all you care for, and because that may be lost by receiving me, therefore am I rejected by you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

43. But to see the sottishness of your dealings: I bring my commission from God, and ye heed it not; a mere counterfeit, shall, in his own name, come, and undertake to seduce you, such as Simon Magus, (see note [e] 2 Thess. ii.,) what multitudes of you Jews will follow him!

¹⁴ appearance, *εἴδος.*

¹⁵ to have, *ἔχειν.*

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, ¹⁶ in whom ye trust.

46 For had ye believed Moses, ye would have believed me : for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words ?

44. It is not possible you should believe aright that are so in love with the praise of men, as to take him for a prophet who hath no other testimony that he is so but his own, or the voice of other men, and dare not believe on me, the rulers for fear of displeasing the people and the people, the rulers ; and meanwhile both contemn the favour and approbation of God, and set his testimony at nought, reject me, who come authorized with that.

45. It is not so much I to whom you have done this affront, and therefore I shall not need to bring any complaint or indictment against you before my Father ; but it is our own prophet Moses, on whom you pretend to depend so much, and he will rise up to testify against you.

46. Had you but heeded and believed Moses, that prophet so valued by you, his predictions and typical representations would have led you to believe on me, in whom they all are fulfilled.

47. But if your own Moses cannot be heard by you, I cannot expect to have that authority with you.

CHAP. VI.

AFTER these things Jesus ¹went over the ^asea of Galilee, which is *the sea* of Tiberias.

² And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a ^cmountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, ^d Whence shall we buy bread, that these may eat ?

6 And this he said

^a lake of Gennesaret in Galilee, to that part of it which is near the city Tiberias : see note [c] Luke viii.

^b the miraculous cures which he wrought on them that were diseased.

^c mountainous desert part, belonging to the city Bethsaida, Luke ix. 10, and there he sat—

^d Where shall we have money with which we may buy bread enough to feed all this multitude ?

¹⁶ glory, δόξαν.

¹⁷ on whom ye have trusted, εἰς τὸ ὑμεῖς ἡλπίκατε. ¹ departed to the other side of the sea of Galilee, that of Tiberias, or, into the coasts, or parts of Tiberias : for the old Greek and Latin MS. reads, εἰς τὰ μέρη τῆς Τιβερίδος, in fines Tiberiadis.

to prove him : for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may ^{take a} little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?

10 And Jesus said, Make the men ² sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise to the guests, every man his portion of bread and of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Je-

^e receive a small proportion to refresh him.

^f Settle and dispose them in ranks, and in a posture for eating.

^g having blessed the bread and fishes, thanked God for them, and implored his blessing on them, he, as the master of the feast, gave the several proportions to the disciples, and they, as waiters, distributed them to the guests, every man his portion of bread and of fish, as much as they desired to eat.

² lie down, *ἀναπεστῶν*.

³ superabound, are to spare, *περισσεύσαντα.*

sus did, said, This is of a truth ^b that prophet ^c that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, 'to [a] make him a king, he departed ^d again into a mountain himself alone ^e.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and ^b went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea ^f arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they ^gwillingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but

^a that cometh, δρόμενος. ^b again is wanting in the Syriac and many copies. ^c prayed there: so the old Gr. and Lat. MS. adds, κακεῖ προσώπευσε, et ibi orabat.

^b the Messias, known by the title of him that cometh, &c. (See note [a] Matt. xi.)

^c to set him up for their captain, to fight their battles for them against their enemies or conquerors, (which Christ therefore avoided as unagreeable to his office, knowing withal, that he was not to be enthroned by any act of the people, or election of men, but by the immediate power of God,) he again retired alone to his privacy and prayers in the mountain, ver. 3.

^d were passing, or in their pass over the sea toward Capernaum (see Acts xxviii. 14.) And it was now dark—

^e began to grow tempestuous.

19. When therefore by the contrariety of the winds they had been forced to fall to their oars, and had done so for some space, they discern one walking on the sea, and coming toward the ship; this was Jesus; but they not knowing it was so (ver. 20.), were affrighted with the sight.

^f gladly took him into the ship, (see Mark vi. 51,) and as soon as ever they received him in, the ship arrived at their intended shore.

that his disciples ⁿ *where they now were, and where they had eaten bread, when by blessing the five loaves he so multiplied them, that they were sufficient to feed five thousand.*

²³ (⁷ Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) ²⁴ When, I say, the multitude saw Jesus was gone from that place, as well as his disciples, ver. 17, and from thence concluded it most probable, that Jesus, though he went not with the disciples, was gone after them to Capernaum, his usual habitation,

²⁴ When the people therefore saw that Jesus was not there, neither his disciples, they having the advantage of vessels for passage, ver. 23, took ship, and went to Capernaum to look for him.

^o they considering that he went not into the shipping, and came to Capernaum, seeking passage by boat which he could have to Capernaum, for Jesus.

²⁵ And when they had found him on the other side of the sea, ^o they said unto other boats from thence, ver. 23, they being uncertain him, Rabbi, when what to think, asked him of the time and way of his camest thou hither? ^o could not imagine which way he came thither; yet

²⁶ Jesus answered them and said, Verily, verily, I say unto you, ^p Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ^p That which makes you thus follow me is not the acknowledgment of my divine power, evidenced by my miracles, or consequent to that, a purpose to embrace my doctrine, or desire to learn of me, but a gross carnal desire of the like advantages which you had of my multiplying loaves to feed you.

²⁷ [^b] Labour not for the meat which perisheth, but for ^{poral} food, in order to your worldly ends, secular that meat which endureth unto everlasting life, which Son of man shall give unto you: for him hath ^s God the Father sealed.

²⁷ Set not your hearts on these poor external advantages; seek not, desire not to acquire this corporeal food, in order to your worldly ends, secular victories and greatness, (see note [a],) and that which will afford you but a short fading benefit, ver. 49; but look out, and get your part of that food which is itself unperishable, and will make all that feed on it immortal also. This food shall the Messias (that is, Christ) bestow upon you; for him and his doctrine hath God the Father acknowledged to be his own, (see note [t] Ephes. iv.,) and by the coming of the Spirit on him, demonstrated him to be sent by him, no king of your choosing or making, ver. 15; but as his kingdom is to be a spiritual kingdom, so is he to be installed to it by God, and not by you.

²⁸ Then said they unto him, What shall we do, that we might ^[c] work the works of God?

²⁸ Hereupon they said unto him, What is required of us, what course wilt thou prescribe, that we may do that which thou biddest us, ver. 27, that we may be always employed in God's tasks, so as will be acceptable to him?

⁷ But other vessels from Tiberias went near that place, "Αλλα δὲ ἡλθε πλοιάρια ἀπὸ Τίβεριδος ἔγγύς τοῦ τόπου." ⁸ the Father sealed, even God, δι πατήρ ἐσφράγισεν δ Θεός. ⁹ labour in-

29 Jesus answered them, That which God requires and said unto them, of you, is, to believe and do all that I, who am sent This is the work of God, that ye believe by him, do command you.

on him whom he hath sent. 30 Then, though they had before believed and resolved, ver. 14, that he was of a certain truth the

30 They said therefore unto him, What sign shewest thou by Christ for their carnal conceits of the Messias, v. 26, 27, they retract their former resolution, and de- what dost thou work? mand farther signs, before they will look after such a

kind of Messias as he now tells them of, and therefore to his requiring them to believe on him, they said, What miracle do you shew? what work of wonder, such as may be sufficient to assure us that thou art the

31 Our fathers did eat manna in the

desert; as it is written, He gave them bread ready to eat. 31. We have great reason to adhere to Moses, who wrought such miracles, brought down bread ready

to eat. 31. We have great reason to adhere to Moses, who

verily, I say unto you, Moses gave you not that bread from heaven; but out of the airy region, and heaven; but my Father giveth you the true bread from heaven. 32. Jesus saith unto them, I assure you, that manna

cometh down from heaven; but that which God giveth you is for your souls, life unto the world. 32. Jesus saith unto them, I assure you, that manna

cometh down from heaven; but that which God giveth you is for your souls, life unto the world. 33. That fed but your bodies, and putrefied presently;

heaven, and giveth but that which God now gives you is for your souls, life unto the world. 33. That fed but your bodies, and putrefied presently;

and will feed them to eternity, ver. 27, and did really unto him, Lord, evermore give us this manna, for a multitude only, but the feeding and en-

bread. 34. Then said they descend from the heaven of heavens, not as that liveth on me shall livening the whole world.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But that which I told you, ver. 26, was, that never thirst. 36. But that which I told you, ver. 26, was, that never thirst. 36. But that which I told you, ver. 26, was, that never thirst.

36 But I said unto you, That ye also yet you do not believe on me, feed not on this true

believe not. 37. This is an evidence of great obstinacy and un-

37 All that [d]the Father giveth me towardness, of improbity and pride in you; for had

shall come to me; God's preventing grace had any success on you,

¹⁰ that, δ.

¹¹ ye have both seen me, καὶ οὐδεκατέ με.

and him that cometh wrought probity or humility in you, you would certo me I will in no tainly come in to my call: and I will not reject any that wise cast out.

³⁸ For I came down thus comes, or cast him forth afterwards, if he will from heaven, not to abide with me.

do mine own will, ^{38, 39.} For this lies upon me, as the office for but the will of him which my Father hath sent me, the fulfilling of which that sent me.

³⁹ And this is the Father's will which serve every one, which with an honest heart shall hath sent me, that thus come and believe on me, and give every one that of all which he hath thus perseveres (beside many excellent privileges given me I should here) eternal life of body and soul hereafter.

lose nothing, but should raise it up again at the last day.

⁴⁰ That being also another part of his commission

⁴⁰ And this is the to me, that whosoever believeth in his Son should not will of him that sent perish, but, whatever by so doing befall him here, in-

me, that every one

which seeth the Son,

and believeth on him,

may have everlasting

from heaven, whereas they knew his birth here on

life: and ¹² I will earth, and his parentage, which they conceived to be

raise him up at the

contrary to his coming down from heaven.

last day.

⁴¹ The Jews then ^{43.} To this muttering of theirs Jesus replied, I murmured at him, have said nothing which it is reasonable for you to because 'he said, I murmur at.

am the bread which came down from hea-

⁴⁴ It is true there is some pretence for these vul- gar prejudices against me, which would make it im-

possible for those that look no farther to become my

Is not this Jesus, the

followers, (and therefore this makes it so unfit and unsafe for you to fix your eyes so wholly on this.)

son of Joseph, whose

father and mother we know? how is it then

that he saith, I came

down from heaven?

⁴² And they said,

And it is an effect of my Father's preventing grace to fit men's hearts to be ready and willing to come to

me, (see note [d]), and without this work first

⁴³ Jesus therefore wrought, and that probity and humility, which qual-

answered and said

fies men to receive my doctrine, I do not expect that

unto them, Murmur

any man should believe on me, and therefore I at-

not amoug your-

selves. tribute it to that, (see ver. 65,) when any one doth

⁴⁴ No man can come

(as, on the other side, to your obdurate hearts, that

to me, except the you do not) come unto me. And for every one that

Father which hath

doth thus come, and therein obey my call, and follow

sent me draw him:

the duct of my Father, on him most certainly will I

and I will raise him

up at the last day. bestow everlasting life.

⁴⁵ It is written in

^{45.} The sum of what I thus say hath been obscurely

the prophets, And delivered to you by the prophets of old: for they, for

they shall be all

example Isaiah liv. 13, speaking of these times, have

¹³ taught of God.

Every man therefore foretold, that God will dispose and prepare the hearts

that hath

¹⁴ heard, of many men to be fit or ready to receive Christ,

¹² that I should, *ἀναστησώ*.

¹³ the taught, *διδάσκω*.

learnit, *ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν;*

or, *learnt the truth: for the King's MS. reads,*

μαθὼν τὴν ἀληθείαν.

and hath learned of (see note [d]), to embrace the Messias; and therefore the Father, cometh it was that I said that every humble honest heart, unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. every disciple of my Father that hath not resisted that guidance and attraction of my Father, doth certainly come to me, and believe on me.

47 Verily, verily, I say unto you, He that believeth on me per and peculiar to me, who am therefore qualified to hath everlasting life. reveal his will to all that come unto me.

48 I am that bread of life. 47, 48. He that embraceth my doctrine, and is sincerely my disciple, to believe and practise what I command him, shall undoubtedly live for ever, as

49 Your fathers did eat manna in the wilderness, and are having fed on that enlivening bread, ver. 33, receiving me his spiritual food, by his faith into his soul.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 49—51. The manna given in the desert did not make them immortal which did eat of it. But the bread which is now sent you down from heaven will give immortality to them that feed on it, that is, to all

that truly believe in Christ, that receive his doctrine, and digest it into the food and nourishment of their souls; and this is offered and prepared for every man, not only for you Jews. Manna was bread indeed, but, first, dead, not living; secondly, it came not down from heaven properly so called, ver. 32; and thirdly, they which did eat of it afterwards died; fourthly, their manna was contradistinct from their quails, that bread from that flesh; fifthly, that was given for the preserving the life only of one nation. But contrariwise, by these so many ways of excellency above that manna, I am, first, living bread; secondly,

I came down from heaven, properly so called, the highest heaven; thirdly, whosoever feedeth, that is, believeth on me, embraceth my doctrine, and practiseth accordingly, shall not die, the soul whose food I am shall become immortal in bliss; fourthly, this bread which I speak of is very flesh, even my flesh, which I will give to be crucified for the life of the world, by that death of mine purchasing grace and pardon for sin, which are the foundation of immortal-

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 52. Hereupon the Jews disputed about this saying of his, how it is possible that men should feed on his

53 Then Jesus said unto them, Verily, verily, I say unto you,

Except ye [e] eat ¹⁵ you thus feed on this celestial food, that is, be the flesh of the Son sincere disciples of the crucified Saviour, that comes of man, and drink ¹⁶ not to be a glorious king, but to die for the sins of his blood, ye have no the world, you have no part in this true, that is, life in you.

54 Whoso eateth mortal life.

my flesh, and drink- ⁵⁵ For I that am thus sent in the flesh to die for the eth my blood, hath ¹⁷ world, am such food as will feed you to everlasting eternal life; and I ¹⁸ life, and so am eminently that which food is said to be, will raise him up at ¹⁹ yea, in a much higher degree; food doth not first the last day.

⁵⁵ For my flesh is give, but only continues and preserves life, but my meat ^[f] indeed, flesh shall give life to the world. and my blood ^{is} drink indeed.

⁵⁶ He that eateth resigns himself up to be ruled by me, in the same my flesh, and drink- manner as he abides in me hath me abiding in him, eth my blood, dwell- is so made a member of me, that by the life which is eth in me, and I in him.

⁵⁷ As the living Fa- ⁵⁶ live (see note [c] ch. xiv.); and this is one preemi-ther hath sent me, nence over corporal food, which corrupts in the stomach and I live by the Fa- before it nourishes any man.

ther: so he that eat- ⁵⁷ For as I, that came down from the Father, the eth me, even he shall fountain of life, his Son by eternal generation, must live by me.

⁵⁸ This is that needs derive life from him, so also he that believeth bread which came on me, and so hath digested my precepts as the down from heaven: nourishment of his soul, must needs derive life from not as your fathers me.

did eat manna, and ⁵⁸ This bread from heaven is not like that manna, are dead: he that eateth of this bread which they that eat did die for all that: he that eat shall live for ever. ⁵⁹ These things said eth of this bread—

he in the synagogue, ⁶⁰ Many therefore of those that had hitherto fol- as he taught in Ca- lowed him, said, This doctrine of his is very hard and pernauum.

⁶⁰ Many therefore unintelligible, how he should be said really to have of his disciples, when come down from heaven, and how his flesh should they had heard *this*, feed men to life eternal.

said, This is an hard ⁶¹ Doth this deter you from my doctrine ? saying; who can hear it ?

⁶¹ When Jesus ble that he should have come from heaven as that he knew in himself that should go up thither; telling them that they should his disciples mur- ⁶² And asked them, whether it were not as credi- mured at it, he said ⁶³ long see him do so, and that in reason would unto them, 'Doth this assure them that he came down from thence.

¹⁶ offend you ? ⁶³ And for the other particular of eating his flesh,

⁶² What and if ye he tells them they cannot but know, that it is the shall see the Son of soul that enliventh, and not the body; and agreeably, man ascend up where that it is not the gross carnal eating of his body of he was before ?

⁶³ It is the spirit flesh that he could speak of, when he talked of their that quickeneth ; the eating, and his feeding them to life eternal, (see note

¹⁵ truly meat ; or, true meat : for in divers ancient copies it is ἀληθῆς in both places of this verse. ¹⁶ scandalize, σκανδαλίζει.

flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. [d] Luke ix.) but certainly a more spiritual divine eating, or feeding on him, which should bring them a durable eternal life; his words, (see ver. 68,) that is, his doctrine, being spiritually fed on by them, that is, being received into their hearts, not only their ears, will quicken them to a spiritual life here, and that shall prove to them an eternal life hereafter: (so St. Chrysostom expounds *the flesh*, that is, *the fleshly hearing* profits nothing.)

64 But there are some of you that believe not. For Jesus knew ¹⁷ from the beginning who they were that believed sincerely or no, and also which not, and who ¹⁸ should of them would prove false to him, and conspire with betray him. 64. But for this spiritual feeding, sinking down this spiritual food into your hearts, there are some of you that are far enough from doing so. For Jesus knew at first, before he received them as disciples, whether they believed sincerely or no, and also which

65 And he said, Therefore ¹⁹ said I unto you, that no man can come unto me, except it ²⁰ were God's preventing grace is qualified and disposed for given unto him ²¹ of it, (see note [d].) because I saw that many that follow my Father.

66 ¶ From that time me do not truly believe on me, that is, do not intend many of his disciples to live as I command them, but one keeps his love of went back, and walk- money, and for that will betray me, and others retain ed no more with him. their other interests and their other sins.

67 Then said Jesus unto the twelve, Will ye also go away? 66. This speech of Christ's made many of his followers forsake him, seeing he was not such a Messias

68 Then Simon Peter answered him, every kind of following him. Lord, to whom shall we go? "thou hast the words of eternal life.

69 And we believe thou art the Messias, the eternal Son of God, and therefore thou art that Christ, it is not possible there should be any other fit to draw the Son of the living God. us from thee to him.

70 Jesus answered * I have, of all the followers that have believed on them, "Have not I chosen but twelve to be my constant attendants, chosen you twelve, and one of them proves a traitor, a false treacherous devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should ²² betray him, being one of the twelve. (see note [a] Matt. iv.) 71. He spake of Judas, for Christ foresaw (that though perhaps yet he did no such thing, yet) he would deliver him to the Jews, and to that end combine with them, which was the greatest falseness

¹⁷ from the first; or, presently, ἐξ ἀρχῆς. ¹⁸ it was that would deliver him up, ἔστιν δὲ παραδώσων αὐτὸν. ¹⁹ have said, εἶπεν. ²⁰ be, γίνεσθαι. ²¹ from, ἐκ. ²² deliver him up, παραδίδονται.

imaginable in one whom Christ had assumed to be so near to him as to be one of the twelve apostles, whom he sent out to preach his gospel to all people.

CHAP. VII.

AFTER these ^a went about preaching through the cities of Galilee: for he because the rulers of the Jews, those of the sanhedrim Jewry, because the at Jerusalem, sought for some advantage or occasion Jews sought to kill to put him to death.

him.

² Now the Jews' feast of tabernacles was at hand.

³ His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

⁴ For there is no man that doeth any thing in secret, and he himself seeketh to [a] be known openly. If thou do these things, shew thyself to the world.

⁵ For neither did his brethren believe in him.

⁶ Then Jesus said unto them, My ²time is not yet come: but your time is alway ready.

⁷ The world can so public, because the doctrine that I teach is connot hate you; but I testify of it, that the works thereof are evil.

⁸ Go ye up unto this feast: I go not up yet unto this feast;

for my ³time is not yet full come. When he had in such a public capacity, ver. 10, is not yet come.

⁹ When he abode unto them, he abode still in Galilee.

¹⁰ ¶ But when his brethren were followed, but more privately, with small company

¹ in authority.

² season, καιρός.

³ season is not yet fulfilled, καιρός οὐπτω πεπλήρωται.

gone up, then went attending him, lest he should stir up the jealousy of he also up unto the the sanhedrim.

feast, not openly,
but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelling, saying, How knoweth this man letters, having never learned ?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall his own advantages, somewhat of glory or profit to know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him,

him, the same is

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

b disputing, arguing, among them, some affirming him to be an upright man, and one that taught the truth ; others denied, and said that he was a false prophet, and seduced the people.

c by way of oration to the people, (see note [a],) either for him or against him, because the people were so divided in their opinions about him, that either speaking for him or against him would have been perilous.

14. Now on some middle day of the feast, on one of the eight days of which the feast consisted, but neither on the first nor the last of them, (ver. 37.)

15. How comes he to understand the books of the law and scriptures so well, having not been brought up in the schools of the prophets ? (see note [g] Matt. v.)

d What I teach is not from myself, but from God, that hath sent me.

17. Any man that hath a willingness to do God's will, how contrary soever it be to his own, that hath a readiness to serve God in God's way, and is not wedded to his own, (see note [d] ch. vi.) that man, and none but he, is likely to pass a right judgment on my doctrine, whether it be of God or no.

18. For that man will thus judge: He that pre-

tends to be sent by God when he is not, always seeks himself; but he that labours only the bringing honour to God, and in pursuit of that doth what is most contrary to his own interests, conceals nothing, though I speak of myself.

18 He that speaketh of himself seeking, (or deserves to be believed,) having no false design in what he doth, no deceit or guile in him.

19. But it is otherwise with you: you are not of true, and no un- that making, ver. 17. That law which your own be- righteousness is in loved Moses gave you, and for the maintaining of

which you have so much zeal, and hate me as a breaker of it, ye do not yourselves observe, ye do not give you the law, If ye did, ye would not be so forward to embrue your hands in my blood, who have no way offended against you or that ; this concludes you not likely to judge what doctrine is of God. A man must have

⁴ books, learning, the scriptures : the Syriac reads, the book : see note [g].

20 The people an- purged and regulated affections to do so: (see note [d] swered and said, ch. vi.)

[b] Thou ^chast a devil: who goeth about to kill thee?

21 Jesus answered

and said unto them, 'I have done one work, and ye all I would do so, were angry, (ver. 23.)

⁵marvel.

22 I shall give you an account of this, by re-

22 Moses [c]there- membering you of circumcision given you by Moses fore gave unto you (not by Moses originally: but in practice before his circumcision; ⁶because it is of time in Abraham, to whom it was commanded by Moses, but of the God). Now this law you observe so carefully, that, fathers;) and ye on if the eighth day fall upon a sabbath day, you then the sabbath day cir- circumcise the child on that day for all that. circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, ⁷because I have made a man every whit whole on the sabbath day?

24 Judge according to the depth of reason and justice, and not on every slight colour of probability.

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, ⁸whom they seek to kill?

26 But, lo, he satisfied in mind that he is indeed the Messias sent speaketh ⁹boldly, from God?

and they say no- thing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when ¹⁰Christ com- eth, no man know- whence he is.

28 Then cried Je- sus in the temple as he taught, saying, Ye both know me, mine own errand, but on his whose testimony of me

⁶ because of it: for Theophylact reads, διὰ τοῦτο. ⁶ that, διὰ. ⁷ that I cured a whole man, or made whole a whole man, θεραπεύσας ὅλον ἄνθρακον δυῆς ἐποίησα. ⁸ publicly, παρθένοι. ⁹ truly the Christ, or, the Christ: for many ancient copies omit ἀληθῶς, truly. ¹⁰ the Christ, ὁ Χριστός.

and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

cannot deceive ; but him you do not so know as to be competent judges what is his will, what is lawful and acceptable in his sight, what not (see ver. 23) ; but I, who come with commission from him, do thus know him.

29 But I know him : for I am from him, and he hath sent me.

30 Then they sought to take him : but no man laid hands on him, because ^b his hour was not yet come.

31 And many of the people believed on him, and said, 'When Christ cometh, will he do more miracles than these which this *man* hath done ?

32 ¶ The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus ¹¹ unto them, 'Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me : and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go ^a unto [d] the dispersed among the Gentiles, and teach the Gentiles ?

36 What manner of saying is this that he said, 'Ye shall seek me, and shall not find me : and where

^b the time wherein he was to suffer being not yet come, God restrained, or diverted them from it.

' If he be not the Messias, it is strange : for when the Messias comes, he will not, cannot in all probability, do greater miracles than he hath done already.

^c upon this intelligence, the Pharisees, very zealous of their traditions, and they of the sanhedrim fearing their authority might be diminished by him, sent—

' It is but a small time that I shall continue here, and when I depart I shall return to my Father from whom I came.

^m whither I go, (ch. xiii. 33.)

ⁿ to the Hellenists ? will he preach among the Jews in Europe, whose chief city was Alexandria ?

36. What is the meaning of that speech that he said—

¹¹ Many copies omit *abrois*, *unto them*.

¹² dispersion of the Greeks.

I am, thither ye can-not come?

37 In the last day, that great day of which was a day of solemn assembly, (see note [d] [e] the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, [f] out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, ¹³ Of a truth this is ^{the} prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken—

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why

37. On the last day of the feast of tabernacles, Jews to pour out water solemnly on the altar, Jesus on that occasion proclaimed aloud, saying, If—

it shall be with him according to what is said, Isa. lviii. 11, He shall be like a spring of water, whose water, by conduits, shall from within break forth in great abundance; that is, being filled with the Spirit of Christ, shall not be able to contain, but break forth into all Christian actions, and preach the gospel with all zeal.

39. (This saying of Christ belonged to the descent of the Holy Ghost, Acts ii. (see note [a]) Acts i. and note [a] Acts xxiii.) which was to be after his ascension, and not before.)

¶ that prophet that Moses foretold us of (though that he should be the Messias they did not all resolve).

^a very Messias.

• David's parents dwelt?

44. And some of the officers sent, ver. 32, would

taken him; but no

man

laid

hands

on

him.

• the ministers of the sanhedrim, sent by them to apprehend him, back again without having done it;

Pharisees; and they and they said—

¹³ This is truly the prophet, Οὗτος ἐστιν ἀληθῶς ὁ προφήτης.

have ye not brought him ?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees,

¹⁴ Are ye also deceived ?

48 Have any of the rulers or of the Pharisees believed on him ?

49 But [g] this people who know law, are apt to run into all giddiness, and follow any eth not the law are false teacher.

50 Nicodemus saith Nicodemus, one of the sanhedrim, he that was unto them, (he that afraid to come to Jesus in the daytime, but came in came to Jesus by the night, ch. iii. 1, said unto them, night, being one of them,)

51 Doth our law judge any man, before it ¹⁵ hear him, himself, and what any can witness against him. Our and know what he law proceeds not against any before we have ex- doeth ?

52 They answered and said unto him, Art thou also of Galilee ? Search, or favourer of this Galilean ? Examine all times, you ¹⁷ and look : for shall never find that Galilee hath brought forth a [A] out of Galilee a prophet : see ch. i. 46.

53 [i] And every man went unto his departed own house.

CHAP. VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

¹⁴ Have ye also been seduced ? Μή καὶ διεῖς πεπλάνησθε ; ¹⁵ multitude. ¹⁶ hear from himself, ἀκούσητε τιπ' αὐτοῦ . ¹⁷ and see that no prophet hath arisen out of Galilee, καὶ τοι—οὐκ ἐγένετο.

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in ¹ the law commanded us, that ^b[a] such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. ^cBut Jesus stooped down, and with his finger wrote on the ground, ²as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him ⁴first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, ^ebeing convicted by ^{their own} conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her,

^f Neither do I condemn thee: call thee to repentance and reformation.

¹ our law: so many copies read, ήμῶν Μαρτῆς. ² As some copies read μὴ προσποιούμενος, making not shew, (as the word is used, Luke xxiv. 28,) viz., to hear or understand him, so most copies now used have not this.

^b those that were thus taken should be subject to any the severest punishment, such as stoning was: but what sayest thou?

^c But Jesus gave them no answer; but, as if he heeded not, or understood not their question, stooped down, &c.

^d supply the place of the prosecutors, and be the first that casts stones at her, Deut. xvii. 7.

^e being every one of them convinced in conscience that he was guilty of some as great commission as this, went out one after another, none remaining but Jesus and the woman, she standing before him in the posture of an accused person before a judge.

^f adjudged thee worthy of death?

^g Neither do I adjudge thee to death, but rather call thee to repentance and reformation.

degnm thee : go, and sin no more.

12 ¶ Then spake Jesus again unto them all publicly, I am come to enlighten the them, saying, I am hearts of all men; he that will leave his former course, the light of the world and follow me, I will give him that illumination world: he that fol- which shall bring him to piety and bliss. loweth me shall not walk in darkness, ^h testimony is not to be heeded or credited, is no but shall have the valid testimony, or to be received by us. light of life.

14. Jesus answered, My testifying of myself doth

13 The Pharisees not invalidate my testimony, my coming from heaven therefore said unto on an embassy to you, on another's, not mine own er- him, Thou bearest record of thyself; rand, (and that testified by the Spirit to John Baptist, thy ^h record is not and by John Baptist to you, if ye would believe, but, true.

14 Jesus answered and said unto them, himself in the testimony with me. And as the Holy Though I bear re- cord of myself, yet Ghost hath testified that I am sent by God, so my my record is true: ascension to heaven, (which will sufficiently prove for I know whence my mission,) being known to me beforehand, though I came, and whither not to you, and being discoverable by the event to I go; but ye cannot tell whence I come, especially when so many eyewitnesses shall and whither I go.

however, to myself undoubtedly known,) gives a va-

lidity to my testimony, and joins God the Father and my record, (and that testified by the Spirit to John Baptist, thy ^h record is not and by John Baptist to you, if ye would believe, but, true. have testified it to you, it will follow that my testi- mony of myself, though a single one, will be au- thentic and valid, though, perhaps, as the one is not already, so the other also will not be heeded by you.

15 Ye judge after the flesh; I judge no man.

15. Ye that know not my divine original, ver. 14, judge of me only according to my human extraction, and, in proportion to that, pass sentence of me; I am unwilling to say or judge the worst of you, otherwise I could say worse of you.

16 And yet if I judge, my judgment according to law, because this is the judgment also is true: for I am not alone, but I and the Father that sent me.

16. And if I should do so, my judgment were valid and testimony of my Father, who, by his Spirit and miracles, and the voice from heaven, requiring all to believe on me, must needs judge them as pertinacious unbelievers who stand out against all this.

17 It is also written in your law, that the testimony of two men is true.

17. And it is known in all laws, particularly in that of yours, Deut. xvii. 6, that the testimony of two men is to be received as valid, in any cause whatso- ever.

18 I ³am one that bear witness of myself, and the Father that sent me beareth witness of me.

18. And I and my Father are those two; for as I now witness of myself, (which is not against law or self, reason for me to do, for it is not mine own cause, but concerns others to whom I am sent, and not myself, but only as a witness and declarer,) so my Father also, by voice from heaven, descent of his Spirit,

³ witness of myself, εἰμὶ δὲ μαρτυρῶν.

19 Then said they miracles, prophecies, testifies my commission from unto him, Where him.

is thy Father? Jesus answered, Ye neither know me, nor your father? have you any other? Jesus replied, You my Father: if ye had will not receive any knowledge concerning me or my known me, ye should Father. Your acknowledging of me is the only way have known my Father. to bring you to the knowledge of my Father.

20 These words spake Jesus in the temple where the chest stood into which the offerings were put, where he publicly taught the people, in the temple: and that without any man offering to lay hands on no man laid hands on him; for his hour God so disposing of it for a season; for his hour—was not yet come.

¹ I shall depart from hence, and then you shall seek again unto them, 'I go my way, and ye terpreted, ver. 24, not believing) me now, bring shall seek me, and judgments upon yourselves, as they that take no shall die in your warning by the preaching of the prophet, Ezek. ii. sins: whither I go, 9; and then it will be too late to wish for this time ye cannot come.

22 Then said the Jews, Will he kill again, for I shall be gone far out of reach of your coming to me.

himself? because he saith, Whither I go, speech drove, said one to another, What! will he kill ye cannot come. himself? &c.

23 And he said unto them, 'Ye are from beneath; I am from above: ye are of this world; I am not of this world. ¹ You and I are from very contrary distant originals; your affections, like yourselves, are of an earthly temper and original, and therefore can fancy such black interpretations of my speeches as if I would

24 I said therefore kill myself, when my meaning is, that I shall ascend unto you, that ye to heaven, whence I came: and if ye believe not that shall die in your I am the Messias, ye shall lose the benefit that I sins: for if ye believe not that I am he, came to bring you, and die without any remedy in ye shall die in your your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them,

'Even ⁵the same that I have told you all this while, He that is sent I said unto you from the Father, the Messias; and if you ask me never [b] from the begin- so often, I can tell you no otherwise.

26 I have many things to say and to vate your infidelity: but I will use no other but the judge of you: but he testimony of my Father, which is alone sufficient to that sent me is true; and I speak to the convince you, and, having my commission from him, world those things I speak nothing but what that commission extends to. which I have heard of him.

⁴ I am, εγώ εἰμι.

⁵ the very same which I tell you.

27 They understood not that he yet conceiving, that by him that sent him he meant spake to them of the Father.

28 Then said Jesus "After the Romans' crucifying of me, which I now unto them, "When foretell you, and that by your instance and urging ye have lifted up them to it, there will be those evidences yielded you the Son of man, then shall ye know that of my being truly what now you will not believe me I am he, and that to be, (viz. my resurrection, ascension, &c.,) that you I do nothing of myself shall have no excuse to deny it, then shall ye be self; but as my Father hath taught me, your destruction) that I am the Messias, and came I speak these things.

29 And he that from God, and do nothing but according to my commandment me is with mission from him.

me: the Father hath not left me alone; him, so is he perpetually present with me in all I do, for I do always those things that to advance and promote all the designs of my coming; [c] please him. that is, to prosper all I set about; for I do nothing

30 As he spake but by his appointment and commission. these words, many constantly practise my commands, you are truly believed on him. and really my followers and disciples.

31 Then said Jesus to those Jews 32. And those truths which I shall reveal to you, which believed on him, If ye continue in my word, then shall bestow upon you a most valuable freedom.

indeed; 33. Then the other Jews there present (not the believers, ver. 31, but those that were more bloodily disposed, ver. 37,) replied, saying, We are heirs to the promises made to Abraham, and never yet subdued

know the truth, and to be slaves to any; and, besides, we are exercised the truth shall make in the study of the law; and of all such we have a you free.

33 ¶ They answered him, We be what can the meaning of those words be, That the Abraham's seed, and truth shall make us free?

were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered ham's seed will not prove it; for living and going on them, Verily, verily, in gross courses of sin, ye are to know, that there are I say unto you, no such slaves as they that live indulgent in sin.

Whosoever committeth sin is the servant of sin. 35, 36. And being such, you are far from having any right to be continued in God's family, which belongs only to sons. In the common account of the

viant abideth not in world, a servant is so far from being a son, and so from the house for ever: having any right to the inheritance of the family, but the Son abideth that he is at the mercy of the son when he comes to ever.

36 If the Son the father's estate, to cast him quite out of the family, therefore shall make and, unless the son make him free, he cannot be free

⁶ ye shall have lift up, "Οταν ἀψύσσῃ. ⁷ am, and, ἔγω εἰμι, καὶ. ⁸ which he hath appointed.

you free, ye shall be (nor consequently be so much as capable of being free indeed. adopted); and this is the case of all such as you, of

37 I know that every indulgent sinner; Christ must loose him from seed; but ye seek his spiritual bondage, that of his sin, or else he is not to kill me, because capable of any benefit of sonship, so much as by my word hath no adoption.

place in you.

38 I speak that 37. And as long as you are engaged in any such which I have seen sinful course, (as by your designing my death it with my Father: and seems you are,) it is not your being Abraham's child ye do that which dren that will make you, or demonstrate you freemen. ye have seen with 38. I do after the example of my Father, and you your father.

39 They answered of yours in proportion.

and said unto him, ° in his obedience and virtues be like him, as chil- Abraham is our fa- dren resemble their natural parents in their nature ther. Jesus saith and feature.

unto them, If ye were Abraham's 40. But you are most contrary to that: Abraham children, ye would was an hospitable person, and obeyed God in all his • do the works of commands, would have been very far from designing Abraham. the death of any the meanest prophet, for no other

40 But now ye seek to kill me, a crime but that of bringing God's truth unto him; and man that hath told yet this do ye.

you the truth, which 41. Ye have another father, not willingly owned I have heard of God: by you, and him you are like in your actions. Here- this did not Abra- upon they reply, None have dubious parents, but ham.

41 Ye do the deeds they that are unlawfully begotten; we are not such, we of your father. Then are none of those to whom the style of *children of* said they to him, *whoredoms* is given, Hos. ii. 4, but owned and ac- We be not born of knowledgeled by God as his only children.

fornication; we have 42. Jesus answers, Your hating of me is a certain one Father, even argument that God is not your Father, for I am sent God.

42 Jesus said unto immediately from him; I came from heaven, and them, If God were what I do is by commission from God, not on mine your Father, ye own motion, or any business or errand of mine, or as would love me: for false prophets without mission.

I proceeded forth and came from God; 43. If God were your Father, whose commands neither came I of you received and obeyed as children, you would myself, but he sent know my language, being, indeed, the very language me.

of that Father. But the reason is clear: the thing 43 Why do ye that makes you not believe in me is not want of understand my speech? even be means of conviction that my doctrine comes from cause ye cannot hear God, but because my doctrine is not agreeable to my word. your humour; you cannot abide to hear it, you have

44 Ye are of *your* not affections capable of it. father the devil, and the lusts of your fa- 44. The practices which the devil offers to you, or ther ¹⁰ ye will do. hath practised before you, you like much better than He was a murderer those which I commend to you; he was from the

⁹ ye therefore, or, accordingly do, καὶ ὑμεῖς οὖτε ποιεῖτε. ¹⁰ ye delight to do, θέλετε ποιεῖν.

from the beginning, first that we hear of him malicious and proud and and ¹¹ abode not in bloody, and soon apostatized from God and the right the truth, because there is no truth way; for he is an enemy of truth and goodness; and in him. When he therefore for him to lie, and confirm you in infidelity, speaketh a lie, he is natural and proper to him.

speaketh of his own: 45. It is neither the inevidence of my doctrine nor for he is a liar, and the weakness of your understandings that keeps you the father of it.

45 ¹² And because from believing me, and embracing my doctrine; the I tell you the truth, only thing that makes you reject me is my speaking ye believe me not. the truth, that heavenly, pure, perfect rule of prac-

46 Which of you tice, which, it seems, is not for your turn, is vehe-convinceth me of sin? And if I say mentally resisted by your passions and prejudices.

the truth, why do ye 46. I am sure you have no fault or imposture to not believe me? lay to my charge, nothing to produce or prove against

47 He that is of me; and the tree will be known by the fruits, and God heareth God's words: ye therefore yet you will not believe truth when I speak it.

hear them not, be- 47. If you had true piety in you, then certainly cause ye are not of my doctrine, being from God, would be acceptable God.

to you, and you would embrace it.

48 Then answered 48. To this the Jews had no other reply, but to fall the Jews, and said. unto him, Say we into reproachful language against him, calling him not well that thou *Samaritan* (a word of reproach) and *madman*. See art a [d] Samaritan, note [b] ch. vii. 20. and hast a devil?

49 Jesus answered, 49. That I do no vicious extravagant thing ap-I have not a devil; pears by my seeking no honour to myself, not coming but I honour my in my own name, but referring all my embassy to the Father, and ye do honour of God, and you do all that your malice can dishonour me.

50 And I seek not invent to defame me. mine own glory: 50. And this let me tell you, although I do not there is one that seek after my own glory, yet my Father doth tenderly ¹³ seeketh and judg- eth. observe whether I am honoured or dishonoured, and

51 Verily, verily, I passes sentence on men severely for it; see Deut. say unto you, If ¹⁴a xviii. 19; otherwise, as it is no glory of mine I look man keep my saying, after, so your reproaches would not touch me. he shall never see 51. As it is, I cannot be so unkind to you as thus death.

52 Then said the to leave you in this contempt so dangerous to you, Jews unto him, Now whereas, on the other side, your receiving of the mes- we know that thou sage which I bring you were the way to bring you to p hast a devil. Abra- eternal life, and rescue you from eternal torments. ham is dead, and the prophets; and thou

sayest, If a man keep 53. Abraham and the prophets were not freed my saying, he shall from dying, and what manner of power dost thou never taste of death. assume to thyself, to bestow privileges which God

53 Art thou great- er than our father never gave to them whom he so much favoured?

¹¹ stood, ἦστηκεν. ¹² But I because, ἐγώ δὲ δέι. ¹³ seeketh it, σητῶν. ¹⁴ any one shall observe my word, he shall not see death for ever, τίς τὸν λαθούν τὸν ἔμπλον πηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus replied, I shall say nothing of myself: the power which I have, I have from him whom certainly you acknowledge to be greater than Abraham, own him as your God, he hath testified sufficiently

54 Jesus answered, of me by voice from heaven, &c.

If I honour myself, my honour is nothing: it is my Father that honours me; of whom ye place it in external legal performances: I come to tell you, that he is your God more perfectly; and to this end have my God:

55 Yet ye have not known him; but I your reproaches, I should say otherwise than what I should say, I know have hitherto said, or confess that I came not from him not, I shall be a liar like unto you: but I know him, and ¹⁶ keep his saying.

This Father of mine, whom you call your God, of worship and obedience it is that he requires, but message from him, and so cannot but know it distinctly; and if in compliance with you, or to avoid know him: and if I say, I should be like you, a downright liar: this I will not be guilty of, but do again profess, that I am sent with perfect knowledge of his will, and do exactly observe it.

56 Your father Abraham ¹⁷ rejoiced to see my day: and he saw it, and was glad.

56. And because you talk so much of Abraham, I shall now say of him, that he, having received the promise of the Messias, Gen. xi. 35, did thereupon vehemently, and with great pleasure and excellency of mind, desire to look nearer into it, to see my coming into the world; and a revelation of it was made unto him, and in it of the state of the gospel; and he was heartily joyed at it.

57 Then said the Jews unto him, Thou art not yet fifty years old, and therefore how could he say that Abraham was born since his birth, that Christ could see hast thou seen Abraham, or be seen by him?

58 Jesus answered that objection of theirs, You are much mistaken in reckoning my age; for, first, I have a being from all eternity, and so before Abraham was born, and, therefore, as young as you take me to be in respect of my age here, I may well have seen and known Abraham. But then, secondly, in

respect of my present appearance here on earth, though that be but a little above thirty years' duration, yet long before Abraham's time it was decreed

59 Then took they up stones to cast at him: but Jesus hid to him while he lived, in which respect it is true that himself, and went he knew me also.

out of the temple, going through the midst of them, and so passed by. They therefore, conceiving this speech of his to be blasphemous, after the manner of zealots, were ready to stone him presently: but Jesus—

¹⁵ glorify, δοξάσω. ¹⁶ observe his word, λόγον αὐτοῦ τηρῶ. ¹⁷ was exceeding glad that he might see my day, and he saw and rejoiced, ἤγαλλισατο ἵνα θηγενέσθαι.

CHAP. IX.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, [a] this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made ¹ clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool ^b of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which ^c before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said

2. And some of his followers asked him, saying, Sir, was it any sin of his own, when his soul was in another body, or was it some sin of his parents at the time of his conception, which caused this blindness in him?

• Neither his own nor his parents' sins were the cause of this blindness of his, but God's secret wisdom, who meant by this means to shew forth in me his miraculous power among you.

4, 5. And having received such power from him, I ought, while I am here, to exercise it, and shew the world that I am sent to enlighten it, by this emblem of curing him that is born blind.

^b which by the name of it may put you in mind of the Messias, (who is styled, The Sent,) by whom the cure is wrought. He went his way—

^c had oft seen him before, and so knew that he had been blind, now seeing this cure wrought, some of them asked if this were not that blind man which was wont to sit and beg at such a place?

¹ dirt with the spittle, and spread the dirt upon the eyes of the blind, πηλὸν—καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς—

they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and "anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made ^cthe clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, 'How can a man that is a sinner do such miracles?' And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that

^d besmeared.

^e that mixture of earth and spittle.

' Certainly such miracles cannot be wrought but by the finger of God, and so cannot be the work of an impostor, a man of sin, a great sinner. And there was a division among them.

17. What opinion of him hath this work of power and mercy to thee wrought in thee? He said, He is a prophet.

18. The consequent of this dispute was, that the Jews at length would not believe the plain matter of fact, that the man that now saw had ever been blind, till the testimony of the parents made that clear.

had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, 'he should be [b]put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, 'I have told you already, and ye

19. And asked them these three questions: 1. whether this were their son? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?

For two of the questions we answer distinctly, We know &c.

^b he is of age and understanding to answer that third question, and certainly is the fittest to give you an account for that matter which himself is so nearly concerned in.

^a he should be ignominiously used, and put out of the court.

23. To avoid which danger it was that his parents waved the answering of this question, and put it off to their son: for this was a thing of such a nature, that the affirming Jesus to have done it was in effect the affirming him to be the Messias.

24. Then a second time they sent for and examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Christ which he seemed to have, by bidding him ascribe the praise of his cure wholly to God, and not to tell on Christ with any veneration, telling him, that if he did it on the day and in the manner forementioned, it was thereby evident, that he was one that broke the sabbath, and so not from God, but an impostor, (see ver. 16, and 2 Thess. ii. 3,) who consequently had no such virtue or piety as could contribute any thing to this matter.

^c an impostor.

^d I have told you, and you did not heed it; or else,

^e will tell you concerning himself, λαλήσει περὶ —

^f had been blind, ήν τυφλός.

*did not hear: wherefore I have told you plainly and distinctly enough already: fore would ye hear wherefore would ye hear it again?—
it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow, we know not*^m from whence he is.

30 The man answered and said unto them, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said

^m of any commission from God which he hath, nor can give any account of him.

ⁿ It is strange that one should do such miracles as these, and you learned men not know whether he be sent from God or no.

31. It being resolved on among all men, that an impostor or false teacher is not enabled by God to work such miracles as these, (or if he were, God must be thought to assist him in his impostures,) but only pious and faithful servants of God, that came to do his will, not their own.

32. It is above all human power to open the eyes of one that was born blind.

33. If he were not sent and empowered by God, he could never do such things as these.

^o Thy being born blind is a mark and character of some extraordinary ill in thee, which makes thee very unfit to teach doctors and rabbis in matters of this moment. And they cast him out of the court (see note [b]) with disgrace.

^o Some copies omit *obv*, *not*, saith Rob. Stephanus.

unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, 'Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

¶ bowed down, and made a most lowly obeisance to him as to the Messias.

¶ This will be the effect of my coming into the world, not only that those that are blind shall receive sight, but also that the most seeing learned men, Pharisees, &c., will not see the things before their eyes.

' Are we the men that he means by the latter part of his speech? Are we then become blind in his opinion?

41. Jesus said unto them, It were well for you, if it could be truly pronounced of you, that you are blind: if your sin were of impotence or inability to see, it would be more pardonable, but now by your acknowledging yourselves not to be blind, and so that all that you do, you do knowingly and deliberately, your sins receive a very great aggravation.

CHAP. X.

1. VERILY, verily, I say unto you, *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

* He that comes and pretends to be the Messias, and comes not as he ought to do, with miracles and doctrine, such as may testify him to be sent by God, he is to be looked on as an impostor, that means to seduce and ruin those that follow him.

2. But he that entereth in by the door is the shepherd of the sheep.

2. But he that thus approves himself to be employed and sent by the owner or master of the sheep, he comes on purpose to feed and preserve his sheep, and is to have power over them.

3. To him the porter openeth; and the sheep hear his voice: and he calleth [a] his own sheep by name, and leadeth them out.

3. To him all they who are to guard the door, and keep out thieves, are by the master of the sheep commanded to give admission, and to that purpose have a token to discern him by: the Messias is so described in the prophets, and the doctrine truly divine so far

revealed there, that by accordance with that, all the true watchmen of the church acknowledge him, and all truly pious men obey and follow him; and he, on the other side, looks on these as the peculiar flock that he is to take charge of, and hath a particular care of every such pious man, and as the shepherd caret

4. And when he putteth forth his own sheep.

4. And when he thus brings forth his sheep (see

¹ brings out.

sheep, he goeth before them, and the sheep follow him: for they know his voice.

note [i] Matt. ix.) to the water or pasture, it is not his manner to drive, but only go before: and call or lead them, tell them what they are to do, and shew them the way by his example: and all truly pious men, qualified to be disciples of his, (see note [d] ch. vi.,) they will certainly follow him, distinguishing his voice, his doctrine, from all others, from all impostors.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

5. An impostor or false Christ, that teacheth doctrines contrary to piety, they will not follow, but fly from him as from a wolf, having such certain tokens, by which to know the true doctrine of God, the true shepherd's voice, that they can tell how to avoid all others that come to seduce them by this very mark, because it is a strange voice, quite contrary to that piety and probity which they have been taught by God.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

6, 7. Thus much Christ spake thus parabolically and obscurely to them: and because they understood not his meaning in it, he added farther, As the Father's mission and commission, ver. 1, is the door by which the shepherd himself is to enter, (and whosoever doth not so, being not sent by God, betrays himself to be an impostor,) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being sent by God; so in another respect, I am the door, that is, the only way for the sheep, the true servants of God, to enter by into that fold, the church, where all are to live regularly, and not to go out, or depart from him.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

8. All others that have come of late, pretending to be vindicators of the Jews from the Roman yoke, (such as Theudas, Judas Gaulonites, &c.,) have been impostors, which no pious person would heed, as neither coming with commission from God, nor bringing divine doctrine with them, but doctrines of rebellion and bloodiness, and the like.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

9. I am the door that all pious men must pass through, and whosoever doth so, he shall be (as in a fenced inclosure) in a safe, a rich, a plentiful condition, and wheresoever he turns shall find pasture.

10 The thief cometh not, but for to steal, and to kill, and to ruin you.

10. Thus contrary am I to those that come without commission, ver. 1. All those impostors come to get advantage to themselves, to deceive and ruin you.

² All, as many as have come: for many copies leave out πρὸ μου, before me.

³ made

safe, σωθῆσαν.

to destroy : I am But my only end of coming is to help my sheep to come that they might life instead of butchering them, to help them to have life, ⁴and that plenty, to provide abundantly for them, not to gain they might have if any thing to myself.

11 I am the good shepherd : the good shepherd ⁵giveth his life for the sheep.

11. Nay, so far am I from the thief that comes to kill the flock, that like the good shepherd (which keeps his own sheep, is not hired to keep another's, see note [a]) who ventures when there is occasion (pawns, engages) his life for his sheep, rather than they shall come to hurt, grapples with wild beasts that come to destroy his flock, so do I.

12 But he that is a hireling, and not nay, it is peculiar to the good shepherd, whose flock the shepherd, whose is (not intrusted by another to his keeping, and he own the sheep are not, seeth the wolf paid for that service, but) his own goods, and himself coming, and leaveth makes it his calling to look to them. He that keeps the sheep, and fleeth: another man's sheep, and is paid for his labour, will and the wolf catch- never venture his life to preserve them, prefers his eth them, and scat- tereth the sheep.

13 The hireling whenever a wolf comes that will endanger his life if fleeth, because he is he defends his sheep, he runs away, and to save his an hireling, and car- life destitutes them; and this upon this very score, be- eth not for the sheep. cause he is not the owner, but only a servant hired to keep the fold. Whereas he whose own they are will hazard his life, rather than leave his flock (his whole estate, as it was oft among the Jews) to be torn and worried by the devourer.

14 I am the good shepherd, and ⁶know my sheep particularly, and being known by them, (see known of mine.

15 As the Father ver. 3,) (in the same manner as my Father knoweth knoweth me, ⁷even me, and I him, my Father owning and giving me so know I the Fa- perfect knowledge of his will, and I obeying and fol- ther: and I lay down lowing my Father in all things); so also I venture my life for the sheep. my life for my sheep, and will most willingly suffer death, in regard to the benefits that will come to my sheep, my disciples, (all that receive and obey my voice,) by that means.

16 And other sheep I have, which are not all within this pale of Judæa; I have others that of this fold : them also I must bring. will believe and obey me, receive the faith, and they shall hear, and beyond the Jewish nation; and the care and rule my voice ; and there of those I must undertake, and they will follow my shall be one fold, and call more obediently than the Jews own and obey one shepherd. me ; and all believers, both of Jews and Gentiles,

⁴ and have abundance, καὶ περισσὸν ἔχωσιν. ⁵ lays down his own life, φυγὴν αὐτοῦ τίθησιν. ⁶ I know mine own, and, γνῶσκω τὰ δὺς, καὶ. ⁷ and I know the Father, κάγὼ γνώσκω. ⁸ lead, ἀγαγεῖν.

¹⁷ Therefore doth shall unite very sociably together, and become one my Father love me, fold, under me, the one shepherd of them all, who lay because I lay down down my life for them also, as well as for the Jews. my life, that I might take it again.

^{17.} This careful discharge of the office intrusted

¹⁸ No man taketh and committed to me by my Father, is that to which it from me, but I lay it is but proportionable that my Father should love it down of myself. and value and reward me ; and therefore it is, that as I have power to lay and venture my life for my flock, so when I shall have power to take it lost my life, by the care and power of my Father, I again. This com- shall be able to rise again, and the lower I suffer here, mandment have I the higher shall I be exalted, Phil. ii. 9.

ther.

¹⁹ ¶ There was a away from me, if I did not thus voluntarily of my own division therefore a accord lay it down ; I can give myself up to be crucified, and then can rise to life again. And thus to gain among the Jews for these sayings.

²⁰ And many of them said, ^a He hath part of my commission.

a devil, and is mad ; ^b He is mad (see note [b] ch. vii); why do you why hear ye him ? give any heed to what he saith ?

²¹ Others said, ^c These are neither the words nor actions of a mad-
These are not the words of him that man. Can the devil himself, or consequently his hath a devil. Can a being mad, or possessed with the devil, help him devil open the eyes to do the things that he doth ? to cure one that was born blind ?

²² ¶ And it was at Jerusalem the feast of the dedication, and of the dedication, and it was winter.

^{22.} And it was the time of the feast of dedication, a feast ordained by the Jews, ¹ Mac. iv. 59, and ² Mac. x. 8, in commemoration of the new consecrating of the altar, after it was profaned by Antiochus, which upon that institution was observed by them at this time, on November 14, and approved here by the presence of Christ, though it were not prescribed by God in the law.

²³ And Jesus walk- ed in the temple in Solomon's porch.

^{23.} And according to the custom of that season he walked now in Solomon's porch under covert, as in the summer they used to walk in the open air in the courts without any roof over them.

²⁴ Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us see note [a] ch. vii. plainly.

^{24.} By this means the people being all in a narrower compass, or lesser room, they came about him close, and said unto him, How long dost thou by obscure expressions continue our doubts whether thou art the Messias or no ? If thou art, tell us perspicuously :

²⁵ Jesus said, I have told you in words significant enough, if ye would believe, and the miracles that I have done (in my Father's name, whom I affirm to be ye believed not : the works that I do in have sent me) through his power, and by authority

* hold our soul in suspense ? ψυχὴν ἡμῶν αἴρεις ;

my Father's name, from him, have borne testimony that I am sent by him, they bear witness of and therefore that whatever I affirm of myself is true. me.

26 But ye believe 26, 27. But all this works no belief in you, which not,¹⁰ because ye are is an evidence and demonstration from the effect, that not of my sheep, as you are not those sheep that hear the good shepherd's I said unto you.

27 My sheep hear voice, ver. 3, 4, (see note [d] ch. vi.,) and are known by him, ver. 14: see note [a].

28 And I make that provision for them intimated ver. 10, and my care over them shall be such, that them, and they follow me:

28 And I give unto them eternal life; while they keep close to me, no devourer shall ever be able to annoy them or pluck them from me.

29 Certainly my Father is stronger than any that perish, neither shall any man pluck them can oppose himself against them, and his special work out of my hand. it is, that all the true sheep of his fold, all truly pious

29 My Father, which persons, should come to me, and that infinite power gave them me, is of his is engaged for it, that none such shall by any greater than all; and no man is able to violence be taken from him, deprived of that life pluck them out of which here I promise to give them.

30 And seeing my Father and I are one, it follows that I shall defend them also, and that none shall be able to pluck them out of my hand, ver. 28.

31 Then the Jews 31. Upon this again the Jews attempted to stone took up stones again him.

to stone him. 32. And Jesus said, Many miracles of mercy to

32 Jesus answered you, miraculous cures, &c., have I wrought, as testimoni- monies of my mission from my Father, and never a works have I shewn destructive one, none that you have been the worse ed you from my Fa- ther; for which of for: for which of these my saving miracles do you those works do ye destroy me?

stone me?

33 The Jews an- 33. The Jews said, It is not for any of thy miracles swered him, saying, (which are not denied to be all such, and acts of mercy For a good work we in thee) for which we think thee worthy of death, stone thee not; but but because thou hast spoken blasphemy, that is, be- for blasphemy; and cause thou, who art but a man, makest thyself God because that thou, being a man, makest by that speech of thine, ver. 30, (see Rom. xvi. 25,) thyself God. where, though thou calledst God thy Father, yet thou affirmedst that he and thou were one.

34 Jesus answered 34. Jesus answered, These words in the psalmist them, Is it not writ- you cannot but remember, Psalm lxxxii. 6, *I hate* ten in your law, I said, Ye are gods, and that book is canonical scripture said, Ye are gods?

35 If he called them 35. If therefore they who are there spoken of by gods, [b]unto whom God, that is, rulers or judges ordinarily so called, who the word of God received their commission from men, not from God "came, and the descrip- immediately, (only persons to whom the execution of ture cannot be bro- God's law was intrusted among men,) be by God ken;

¹⁰ for, γέρω.

¹¹ was, or was spoken.

himself called gods, and whatsoever is said in the books of scripture is true;

36 Say ye of him, **36.** Is it reasonable for you to affirm of him whom whom the Father God immediately and in an extraordinary manner hath sanctified, and hath first consecrated, then sent into the world, then sent into the world, by the descent of the Spirit and voice from heaven Thou blasphemest; because I said, I am the Son of God? **36.** Is it reasonable for you to affirm of him whom liar) an office, that of the Messiah of the world, that

37 If I do not the works of my Father, he is guilty of blasphemy, for affirming himself to be works of my Father, the Son of God? believe me not.

38 But if I do, **37.** If I performed not those works among you, though ye believe which might testify me to come from God, you might not me, believe the with some reason doubt of me.

works: that ye may **38.** But if I do, then, though you believe nothing know, and believe, that I say, yet your faith is due to those works of God that the Father is in my Father, wrought by me, by which it is evident me, and I in him.

39 Therefore they that the Father acts in me, and I in him, wholly by sought again to take his power, and so that he and I are one, which was him: but he escaped the speech you charged as blasphemous in me. out of their hand,

40 And went away again beyond Jordan on him, not now to stone him presently, by the law into the place where of zealots, as a blasphemer, as ver. 31, but to bring John ¹² at first baptized; and there he him before the sanhedrim, and charge some other crime against him. But he went out, and escaped abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spoke of this man were true. **42.** And in that place, being the place where John had baptized and testified of Christ, they that had heard John, comparing what they remembered from him with what they had by experience seen in Christ, by this means were inclined, many of them, to believe

42 And many believed on him there. in him.

CHAP. XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, &c. (see note [b] Luke vii.) and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, known to him, and knowing his kindness to Lazarus, him, saying, Lord, sent unto him,—

¹² was, when he first baptized, ην τὸ πρῶτον βαπτίζων.

behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness ^bis not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 ¹Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews ^cof late sought to stone thee; and goest thou thither again?

9 Jesus answered, 9, 10. As he that goes in the day, having the light of the sun to shine to him, is in no danger of stumbling, but only in the night, when that light is gone: so, as long as my time of exercising my function here lasteth, there is that providence about me which will secure me from all danger, and, till that time be past, and so that providence withdrawn, I shall be safe; as long as I am about my business on which I was sent I shall fear nothing, no, not though I go to Judæa, where I have by frequent experience found that they seek to kill me.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but ^cI go, that I may awake him out of sleep.

12 Then said his disciples, Lord, ^dif he sleep, ³he shall do well.

13 Howbeit Jesus spake of his death: but they thought

^b of his is designed as a means to glorify God, and for an opportunity for me to shew my power of doing miracles in restoring him to life. See ch. ix. 3.

^c I will go, that I may—

¹ At length after this, Ἐπειτα. ² but now, νῦν. ³ he will escape, σωθήσεται.

that he had spoken of 'taking of rest in sleep.'

14 Then said Jesus unto them 'plainly, Lazarus is dead.'

15 And I am 'glad for your sakes that I was not there, ^ato the intent ye may believe; nevertheless let us go unto him.'

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, 'Let us also go, that we may die with him.'

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came ^bto and so keeping themselves up in a close retirement, concerning their

^c sleeping in the ordinary acceptation of the word.

^d in words without all obscurity, (note [a] ch. vii.)

^e that you may have the benefit of the miracle to confirm your faith; nevertheless—

^b Either, Let us go along with our Master and run us also go, that we may die with him. probably be stoned, and die as well as Lazarus; referring to the danger mentioned by them, ver. 8: (the latter is the more probable interpretation.)

19. And Martha and Mary being in great sadness, many of the Jews came to the house to those that were near them, to get access, to bewail the loss, and to rescue them from this great sadness.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, 'Thy brother shall rise again.'

24 Martha saith unto him, I know

'glad for you (that you may believe) that I was not there, but, χαίρω δι' ὑμᾶς (Ίνα πιστεύετε οὐτε οὐδὲ μηδέποτε δέκεις ἀλλά'. ^e to those that were about Martha and Mary, πρὸς τὰς περὶ Μάρθαν καὶ Μαριὰμ.

that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, 'I am the resurrection, and the soever I please, whether now or hereafter: one that

life: he that believeth in me, though he were dead, yet shall he live:

¹ I am able to raise the dead to life again whenever

liveth and believeth in me ⁷ shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou

art the "Christ, the Son of God, which ⁸ should come into the world.

^m Messias, known by the title of "He that cometh," (see note [a] Matt. xi.) the Son of God, who consequently hast power of life and death, and so canst

raise him how and when thou pleasest.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but "was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, ⁹saying, She goeth unto the ¹⁰grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying

ⁿ continued in that place—

⁶ he have died, or, be dead, καὶ ἀποθάνῃ. ⁷ shall not die for ever, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰώνα. ⁸ cometh, δέρχομενος. ⁹ Or, thinking, supposing: for the Syriac and some copies read δοξάντες. ¹⁰ tomb, or monument, μνημεῖον.

unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her ¹¹ weeping, and the Jews also weeping which came with her, he ^o groaned in the spirit, and [a] was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews from the dead, ver. 23, and though at other times he loved him!

37 And some of mourners' tears, Luke viii. 52, and Luke vii. 13, yet them said, Could now he indulge so much to the justice of their sorrow this man, which row, as himself to weep with them.

opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, ¹² by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou must needs be putrefied, and so stink before this wouldest believe, time.

thou shouldest see

^a the glory of God?

41 Then they took away the stone ^{from} ^b the place ¹³ where the dead was laid. And Jesus ^c lifted up his eyes, and said, Fa-

^o was very passionately affected with it, and appeared to be in a great perturbation of mind, which soon broke out into tears, ver. 35.

35. And although he had resolved to raise him

from the dead, ver. 23, and though at other times

when he meant to do so he had suppressed the

36. Then said the Jews when he loved him!

37. And some of mourners' tears, Luke viii. 52, and Luke vii. 13, yet

them said, Could now he indulge so much to the justice of their sor-

row, as himself to weep with them.

^b this is the fourth day since his death, and so according to experience of dead bodies, which after a

revolution of the humours (which is completed in seventy-two hours) tend naturally to putrefaction, he

wouldst believe, time.

^a a glorious miracle wrought on him, by raising

him to life again? vv. 23 and 25.

^c fastened his eyes on heaven, and said—

¹¹ wailing, and the Jews that were assembled to her wailing, he groaned in spirit, and troubled himself, κλαίοντας, καὶ τὸς συνελθόντας αὐτῷ λουδαῖος κλαίοντας. ¹² he already smells, οὗτοι δέ. ¹³ In some copies, as also in the Syriac and old Latin and Nonnus, these words, οὐδὲ δὲ τεθηκότες κείμενος, are left out.

ther, I thank thee
that thou hast heard
me.

42 And I knew
that thou hearest me
always : but because
of the people which
stand by I said *it*,
that 'they may be-
lieve that thou hast
sent me.

43 And when he
thus had spoken, he
cried with a loud
voice, Lazarus, come
forth.

44 And he that was
dead came forth,
bound hand and
foot with 'grave-
clothes : and his face
was bound about
with a napkin. Je-
sus saith unto them,
Loose him, and let
him go.

45 Then many of
the Jews which came
to Mary, and had
seen the things which
Jesus did, believed
on him.

46 But some of
them went their
ways to the Phari-
sees, and told them
what things Jesus
had done.

47 ¶ Then gather-
ed the chief priests
and the Pharisees a
council, and said,
"What do we ? for
this man doeth many
miracles.

48 If we let him
thus alone, all men
will believe on him :
and [b] the Romans
shall come and *take
away both our place and government, and wholly enslave us.
and nation.

49 And one of
them, named Caiaphas, being the high priest that same year,
said unto them, Ye
know nothing at all, just to do, in what way of justice to proceed with

* they hearing me acknowledge it to be done by
thy power, in answer to my prayers, may by that be
convinced that I came by commission from thee.

^t See note [g] ch. xix.

* It is not a season for us to sit still and do nothing,
to permit this person to go on without interruption;
for this man—

* destroy both our temple and nation, our religion
away both our place and government, and wholly enslave us.

49, 50. And Caiaphas, put into the high priest's
office by the procurator, (see note [b] Luke iii.) made a speech, of which this was the sum : This is
no time of consulting, or considering at large what is
to do, in what way of justice to proceed with

50 Nor consider this man; we are to consider what is our interest; that it is expedient and it is a politic maxim, that we may do any thing for us, that one man should die for the (be it otherwise never so unlawful) to keep the public people, and that the from destruction. whole nation perish not.

51 And this spake 51. This he spake in words that were a direct he not of himself: prophecy of what God had now designed should but being high priest come to pass; not that he meant it in that sense, or that year, he prophesied that Jesus thought at all of prophesying, but being in place of should die for that authority among the Jews at that time, he was a fit nation; person for God to make use of as his minister, to

52 And not for that foretell the purpose of God, that Christ should die nation only, but that also he should gather for the Jews;

52. And not for the Jews only, but that he might children of God that call all the Gentiles into the same fold, the same were scattered a church, all the servants of God, all that would receive the faith all the world over.

53 Then from that day forth they took 53. From that time they entered into a consultation, which they gave not over till they had con- to put him to death. trived it to have him put to death.

54 Jesus therefore 54. Hereupon Jesus did not publicly (see note [a] walked no more openly among the ch. vii.) do any thing among the people of Judæa.

Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, ¹ to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, ² What ³ that they might be cleansed from legal impurity, from which till they were cleansed they could not celebrate the passover, and that all that were under any vow of Nazaritism might timely perform it, see note on Acts xxi. 23.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, ² What ³ This being that feast unto which every one was think ye, that ¹⁴ he to come to Jerusalem, and no excuse being sufficient will not come to the for not coming but that of invincible necessity, what feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

¹⁴ he comes not, οὐ μὴ ἔλθῃ.

CHAP. XII.

THEN Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, "which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but ^b because he was a thief, and had the ^abag, and bare what was put therein.

7 Then said Jesus, Let her alone: ^{3 c-a-} against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they

3. Then Mary, the sister of Lazarus, not Mary Magdalene, (see note on Luke vii. 6,) took a pound of the richest nard, a very costly ointment, (see note [a] Mark xiv.) and anointed the feet of Jesus—

^a who was the person that soon after this agreed to deliver him into the hands and power of the Jews,

^b because he, having the office of receiving all that was brought or presented to Christ, and being a covetous person, who purloined much to his own uses, conceived himself to be a loser by what was thus bestowed on Christ.

^c she hath performed this as a fit ceremony to solemnize my approaching death, after which, men use to be embalmed with perfumes and spices, &c.

8. And therefore this was a very seasonable charity in her: ye will have opportunities enough to shew your charity to the poor; but this was the last opportunity she could have had of expressing it to me, who am suddenly to be gone from you.

¹ lay at meat, συναπακεψένων. ² purse, γλωσσόκομον. ³ she hath observed this for the day of my embalming, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτόν.

might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death; 10. And seeing that Lazarus was apprehended by the sanhedrim to be so dangerous a means to bring men to believe on Christ, upon consultation it was thought fit to put Lazarus to death.

11 Because that by reason of him many of the Jews went away, and believed on Jesus. 11. Many Jews forsook the Judaical way of opposition against Christ, upon seeing that miracle of his in raising Lazarus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: 13. Took palm branches (see note [a] Matt. xxi.) and solemnized his entrance into the city with the ceremonies of a king's inauguration, acknowledging him to be the Messias, (see note [a] Matt. xi.,) and the King of Israel using the words of Ps. cxviii. 29, and styling him that cometh in the King of Israel.

name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

14. At the same time also the disciples of Jesus and so that other prophecy of scripture, Zech. ix. 9, was fulfilled in him also,

15 Fear not, daughter of Sion: behold, thy King cometh, to thee; for he that is now thy King cometh in an ass's equipage, not of pomp and state, but of humility, as colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

16. These things at first his disciples understood not to be a completion of any such prophecy, till the coming of the Holy Ghost upon them after Christ's ascension; then they considered and remembered that that was now done unto him which had been so long written of him, and ago so plainly prophesied of him.

17 The people therefore that was those of the multitude that had been present at that with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

17. At this time before the people's hosannas mighty work of his in raising Lazarus from the dead, freely made acknowledgment of it in Jerusalem.

18 For this cause 18. And that caused the people's coming out to

"Blessed in the name of the Lord be he that cometh, the King of Israel: Εὐλογημένος δὲ χριστός εἰναι δύναμας Κυρίου, δὲ βασιλεὺς τοῦ Ἰσραήλ."

the people also met him, ver. 13, as to the Messias, whom alone they him, for that they supposed able to do such a miracle, ver. 11. heard that he had done this miracle.

19 The Pharisees 19. Upon this the Pharisees said one to another, therefore said among We are so far from having suppressed him by all our themselves, Perceive opposition made against him, that all men believe on ye how ye prevail him in despite of us, and therefore some other nothing ? behold, the world is gone sudden course must be taken with him. after him.

20 ¶ And there were 20. There were at this time some Gentile-worshipers, certain [a] Greeks a- pers, proselytes of the gates, which being not per- among them that came mitted to celebrate the feasts with the Jews, were yet up to worship at the come up to pray in the outward court of the temple. feast :

21 The same came 21. These living not far from Bethsaida, in Galilee, therefore to Philip, and so having some knowledge of Philip, who was which was of Beth- of that city, came to him, and besought him that he saidida of Galilee, and desired him, saying, would help them to see Jesus, and speak with him. Sir, we would see Jesus.

22 Philip cometh 22. Philip first consulteth with Andrew, and both and telleth Andrew: together mention it to Jesus. and again Andrew and Philip tell Je- sus.

23 ¶ And Jesus 23. Jesus did not refuse or reject these Gentiles answered them, say- from coming to him, but in general words intimated ing, The hour is that the preaching the gospel to the Gentiles was now come, that the Son shortly at hand; and in order to that, Christ should be of man should be glorified. rejected by the Jews, suffer, rise, and ascend to hea-

24 Verily, verily, I ven, and then, upon the Jews' obstinate holding out, say unto you, Ex- the gospel should be preached to the Greeks, and all cept a corn of wheat fall into the ground the rest of the heathen world.

and die, it abideth 24. Assuredly my death, saith he, is a means of alone: but if it die, bringing more unto the faith than my life would be, it bringeth forth as it fares with corn put into the earth, which by much fruit.

25 He that loveth 25. And so in proportion it shall be with you, the his life shall lose it; and he that hateth his life in this world venturing of your lives and sticking fast to me, is the shall keep it unto thrivingest, surest way of preserving yourselves. life eternal.

26 If any man serve 26. If any man will be my disciple, (see note [a] me, let him follow Luke viii.) he must provide to suffer as I shall. And me; and where I am, there shall also if he thus keep close to me, he shall fare as well as I my servant be: if do; whatsoever he suffer here, be rewarded by my any man serve me, Father abundantly. (See note [d] 1 Tim. v.) him will my Father honour.

27 Now is my soul 27. I am not impassible, or subject to no affection, ^b the whole world : for most ancient copies read θλος. ^c be glorified, δοξασθῆ.

troubled; and what such as desire of life, &c., but in all these just as you shall I say? Father, are. The apprehension of that which is now apace me from this proaching is a great perturbation to me; which way cause came I unto shall I turn me? shall I pray to my Father to deliver this hour.

me from the danger? to rescue me from dying? but

²⁸ Father, glorify this was it for which I came into the world, that I thy name. Then came there [b] a might suffer; and therefore I shall not absolutely voice from heaven, pray against that.

^{saying,} I have both ^{28.} No; this shall be my prayer, that my Father glorified it, and will will so dispose of me, that I may do whatsoever it is glorify it again.

²⁹ The people therefore, that stood by, and heard it, clap of thunder, and with it a voice from heaven said that it thunder-audible, in these words, *I have &c.*

^{ed:} others said, An angel spake to him.

³⁰ Jesus answered and said, This voice came not because of me, but for your sakes.

³¹ Now is the judgment of this world: now shall the prince of this world be cast out.

³² And I, if I be lifted up from the earth, will draw all men unto me.

³³ This he said, signifying what death he should die.

³⁴ The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

^{34.} To this discourse about his death the people made an objection, that their doctors had taught them out of scripture, Psalm cx, (so the word *law* signifies; see note [b] ch. x.), and perhaps Isaiah xl. 8, that the Messias shall endure for ever, and never die; and, therefore, if it were true what he said, that the Son of man must be put to death, they could not guess what he meant by the Son of man, sure not the

³⁵ Then Jesus said unto them, Yet a little while is the

light with you. Walk while ye have the light, lest darkness come upon you: for he

⁷ the Christ, δ Χριστός. ⁸ surprise, καταλαβητ.

walketh in darkness persuade yourselves that I shall alway continue knoweth not whi- among you here, because I am the Messias. ther he goeth.

36 While ye have 36. I shall continue with you but a while; and light, believe in the therefore be sure ye make haste to learn sufficient light, that ye may for your whole lives to come, to get your directions be the children of complete, that you may live like Christians. When spake Jesus, and Jesus had said this, he went away, and concealed departed, and did himself from them (at Bethany probably) for a while. hide himself from them.

37 ¶ But though 37. All this did not effectually work on them; but he had done so many though he had done all these miracles in their sight, miracles before them, yet they did not believe on him. yet they believed not on him:

38 That the saying 38. And thereby the prophecy of Esaias, ch. liii. of Esaias the pro- 1, was fulfilled, which was to this purpose, How few phet might be ful- are there that have been by all Christ's miracles con- filled, which he vinced that he is the Messias!

spake, Lord, who hath believed our 39, 40. That other prophecy also had not been report? and to whom fulfilled, had they not thus disbelieved him, wherein hath the arm of the the just judgment of God forsaking, and bringing Lord been revealed?

39 Therefore they 39. The punishment of blindness upon them, was pro- [c] could not believe, nounced by that prophet against the stubborn obdu- because that Esaias rate Jews, who by this means are likely never to be said again, converted or pardoned.

40 He hath blind- 41. These things were spoken by that prophet in ed their eyes, and setting down a vision of his, when Christ's being on hardened their heart; that ⁹ they should the earth was revealed to him, see note [b] ch. i.

not see with *their* 42. Yet for all this, many of the rulers of the eyes, nor understand people, the members of the sanhedrim, did believe with *their* heart, and him to be the Messias, such was Nicodemus, ch. iii. be converted, and I should heal them. 1, &c. But the sect of the Pharisees was of such

41 These things authority and power in the sanhedrim, and they were said Esaias, when he so violently bent against him, and all that received saw his glory, and him, that as Nicodemus, ch. vii. 50, and xix. 19, spake of him.

42 ¶ Nevertheless 42. durst not come to him by daytime, so the rest durst among the chief ru- not make any public acknowledgment of their be- lers also many be- lieving on him, for fear they should be reproachfully lieved on him; but censured (see note [b] ch. ix.), and, being rulers, be because of the Pha- turned out of their dignities in the consistory.

risees they did not confess *him*, lest they 43. For they valued their reputation with men, should be put out of (especially their places in the sanhedrim,) their repu- the synagogue:

43 For they loved 43. patriots, constant to their old way, more than the the ¹⁰ praise of men more than the praise testimony of, or reputation with, God himself: see of God. ch. v. 41.

⁹ they see not, μὴ θέωσι. ¹⁰ glory of men more than the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περ τὴν δόξαν—

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth my Father's power, the works of miracles which I that sent me.

46 I am come a world, to lead them that will receive my doctrine into all that is necessary for them to know for the ordering of their lives, so as will be acceptable to God my Father.

47 And if any man hear my words, and believe not, [d] I judge him not: for any complaint against them; it was not the design of I came not to judge my coming, to accuse any man, and so to bring any the world, but to judgment on any; it is more agreeable to my design save the world.

48 He that receiv- them for sin.

eth not my words, hath one that judg- one is, that what I teach and he despiseth, is the eth him: the word thing that my Father sent me to preach, and that on that I have spoken, purpose to bring them to eternal bliss that receive the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave command- ment, what I should say, and what I should speak.

48. That which will accuse and condemn such an one is, that what I teach and he despiseth, is the thing that my Father sent me to preach, and that on purpose to bring them to eternal bliss that receive and obey it; and the despising of that which was accused which will be heavily charged on him at the day of judgment.

49. Every word or part of doctrine taught by me, is by express commission of him.

50 And I know that his command- precepts, as they are now preached by me, is the ment is life ever- lasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

50. And of this I am sure, that obedience to his precepts, as they are now preached by me, is the only way to bring men to eternal life: whatsoever—

CHAP. XIII.

NOW before the feast of the passover, when Jesus knew day, (see note [c] Mark xiv.,) many hours before the that his hour was come that he should [a]depart out of this world unto the Father, having loved do to his disciples before his departure would most

1. Now on the evening, or first part of the paschal time of dressing and eating the lamb, which was the paschal feast, Christ knowing that he should not live till then, and consequently that what he had to say or do to his disciples before his departure would most

11 Or, *keep them not*: for the King's MS. and the old Greek and Latin read, φυλάξῃ, and so the Syriac and other copies.

his own which were fitly be done presently, he thus expressed the con-
in the world, he loved stancy of his love and kindness to them.
them unto the end.

2 And supper ¹be-
ing ended, the devil
having now put into
the heart of Judas
Iscariot, Simon's
son, to ²betray him;

3 Jesus knowing ^{3—5}. Jesus knowing sufficiently the dignity of his
that the Father had person, that he was the eternal Son of God, that came
given all things into from God, and was now near his time of returning to
his hands, and that God again, and of taking possession of all power in
he ³was come from God, and went to heaven and earth, yet thus far humbled himself; he
God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe ⁴them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, ⁵dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, ⁶He that is washed all over already needs no more

¹ being come, or in supper time, δείπνου γεγονέν. ² deliver him up, παραδῷ. ³ came forth from God, and departeth to, ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς ὄντας. ⁴ linen cloth, λευτήρ. ⁵ hath been washed, hath no need but that his feet be washed, but is all clean, διλεουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' οὐτι καθαρὸς θλος.

[b] washed needeth washing, save only for his feet, which by the daily not save to wash *his* treading, that is, conversing on this earth, will be apt feet, but is clean continually to gather sullage, which will need con every whit: and ye are clean, but not all. tinual cleansing: and in like manner it is now among

11 For he knew my disciples: the body of them is clean, but yet the who should betray feet are foul, viz., one base unworthy person among him; therefore said them, meaning Judas, the person that had now undertaken he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, to one another, and to all that shall be under you, as have washed your feet; ye also ought ^a to wash one another's feet. ^d to minister and serve, and do all offices of charity you are under me, that is, to all believers in the church, and labour to cleanse them from all their sullages: see ver. 7.

15 For what I have now done is on purpose to shew you how you ought to behave yourselves in that authority in the church wherein ye shall succeed me. have done to you.

16 Verily, verily, I say unto you, The nors of the church, greater than I, from whom you servant is not great- ^e nor you my apostles, that I mean to settle gover- have your commission, and by whom you are consti- ther ^f he that is sent tuted.

17 If ye know these things, happy are ye 17. And woe be to you, if you do not practise after this example.

18 But I expect not this obedience from you all; I know I have chose twelve apostles, and the scripture if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: yet he will do me all the mischief he can. but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe 19. This I tell you now (see note [k] Matt. xxiii.) by way of prediction, that when my suffering comes, and may be apt to make you waver in your belief of me, your knowing that I foretold you it, may assure you that I know things to come, and the secret pur-

poses of men's hearts before they shew themselves in act, and from thence conclude that I am the searcher of all hearts, and withal that I am the Messias, to whom those prophecies belong.

^e own garments, and was lain down, *ἰατρία αὐτοῦ, ἀναποστόλος μετέστων.*

^f the apostle greater,

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on them another, 'doubting of whom he spake.'

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord,

who is it?

26 Jesus answered, He it is, to whom I shall give [c] a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Ju-

20. As for the offices of duty, and task, and humility, which I assign you, ver. 14, and now exemplify them to you in myself, you shall not want the comfort and reward of them; for you shall be considered by me (and so shall the reception and entertainment that men shall give to you) as I myself am by my Father.

21. At this time, as he spake these words, Jesus was much troubled, not only in apprehension of the approaching danger, but especially he was grieved to think of it, that any disciple of his should be so wicked and so unhappy, and told them openly and plainly that one of the twelve should be hired and undertake to deliver him up to the Jews to be put to death by

'much perplexed to think that one of them should be guilty of such a villainy, and not being able to guess who it should be.'

23. And John, to whom Christ was very kind, the writer of this Gospel, was placed next to him at the supper.

25 lying next to him, with his head in Jesus' bosom, ver. 23, saith unto him—

26. He it is to whom I shall give the next piece of bread which I shall take out of the dish or platter, and having given him that mark to know him by, he presently puts his hand into the dish, and takes out a piece of bread, and gives it to Judas Iscariot.

27. And upon his receiving that piece of bread, (together with Christ's telling him distinctly of it, and of the horribleness of the sin and danger, Mark xiv.

21,) and his not yet relenting, the devil entered into him more forcibly than before, ver. 2, and Luke xxii. 3, hurrying him to a speedy execution of his designs, (see the paraphrase on Luke xxii. 3, 4,) which Jesus knowing, said to him accordingly, What thou doest,

do quickly; intimating that he was now hastening to do it.

28. This speech they that were at meat with him understood not, unless perhaps John, to whom he had given the token, ver. 26.

⁸ lying in Jesus' bosom, ἀνακείμενος ἐν. ⁹ at the breast of Jesus, ἐν τῷ στῆθος. ¹⁰ having dipped, I shall deliver the piece, or crust of bread. And having dipped, he gave the crust, φέγγι βάθυς τῷ ψωμίον ἐπιδάσσω. καὶ ἐμβάθυς τῷ ψωμίον, δίδωσιν. ¹¹ crust, ψωμίον.

das had the ¹² bag, that Jesus had said unto him, Buy *those things* that we have need of ^a against the feast; or, that he should give something to the poor.

30 He then having received the ¹³ sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also ^b glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are and venture their lives for the good of others, especially for the propagating the gospel, doing good to the souls of other men.

36 ¶ Simon Peter said unto him, Lord, be known from all other men of other professions and whither goest thou? religions, your living together in the strictest bands

Jesus answered him, of love.

Whither I go, thou canst not follow me

now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why can-

not I follow thee now? I will lay down

my life for thy sake.

^b See note [c] Mark xiv.

ⁱ Now is the time come for Christ to suffer, and rise, and return back to heaven, by which means God shall receive glory in him, and consequently shall glorify him immediately.

^k raise him from the dead, and exalt him to more power and dignity by reason of this his humiliation: and this shall be done presently.

33. My beloved friends, whom I look on as children suddenly to be deprived of their parent, I am now within a very little time to part from you.

34. And being now to take my last leave, I give you this special new command, that from the manner and degree of my love to you expressed in venturing, nay, losing my life for you, ye also learn and practise the same degree of loving one another, that is, that all

Christians abound one toward another in all charity, men know that ye are and venture their lives for the good of others, especially for the propagating the gospel, doing good to the souls of other men.

35. This is the badge by which I desire you should be known from all other men of other professions and religions, your living together in the strictest bands

Jesus answered him, of love.

Whither I go, thou canst not follow me

now; but thou shalt follow me afterwards.

36. Peter not yet knowing what he meant, ver. 33,

asketh him whither he meant to go, that they should

not be able to follow him. Jesus answers him, that

though he could not yet, he should ere long follow

him, that the very death which Christ should now

suffer should be his lot hereafter.

37 venture, hazard my life for thy sake.

¹² purse, γλωσσόκομον. ¹³ crust, φαμίλιον.

³⁸ Jesus answered him, Wilt thou lay down thy life for my sake? "Verily, verily, I say unto thee, The cock shall not crow, till thou ¹⁴ hast denied me thrice.

^m As valiantly and resolutely as now thou promisest me, this I foresee of thee, that before the morning watch, (or second cockcrowing, see note [b] Mark xiii.) that is, before three of the clock in the morning, thou wilt deny me three several times.

CHAP. XIV.

LET not your heart be troubled: ¹ye believe in God, believe also in me.

² In my Father's houseare many mansions: ²if it were not so, I would have told you. I go to prepare a place for you.

³ And if I go ³and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye* may be also.

⁴ And whither I go ye know, and the way ye know.

⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

⁶ Jesus saith unto him, "I am the way, go before you.

the truth, and the life: no man cometh unto the Father, but by me.

⁷ If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

⁸ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

⁹ Jesus saith unto him, Have I been so long time with you,

1. As your believing in God my Father will afford you many privileges and antidotes against worldly trouble, so will also your believing in me.

^{2, 3.} In heaven there is room for you abundantly as well as for me, and so there is no need that I should tell you this truth, (which otherwise I would have told you, and which would give you cause to rejoice, and not be sad at my departure,) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again, and meet you, and so introduce you thither, Acts i. 11.

^{4.} I suppose you know the place to which I go, and the way which will bring you thither also.

⁵ I am the true and living way, sent by my Father to direct all men to that way wherein he expects and requires to be served; and there is no other way to come to the knowledge of his will, or the enjoyment

of life with him, but by me, and the same way that I

go before you.

^{7.} If you had thoroughly known me, who come only in my Father's name, and to reveal his will to you, ye had also known my Father, who, being invisible, is no otherways to be known, but as he is revealed in me, and now, (see note [m] Matt. xxiii.,) although ye never saw my Father, yet having seen and known me, who am his image, ye have both seen and known him.

^{8.} Philip not considering the sense of that last speech, saith unto him, Lord, shew us the Father: and that one thing, the shewing us the Father, will

surely convince all without any other argument.

¹⁴ shalt have, *ἀπορθῆσαι*. ¹ I believe on God, and believe on me, *πιστεῖσθαι εἰς τὸν Θεόν*, *καὶ εἰς ἓγών πιστεῦσαι*. ² if not, I had told you that I go: for the King's MS. and the ancient Gr. and Lat. read *ὅτι πορεύομαι*. ³ Or, to prepare: for the Gr. and Lat. MS. and divers others read *τροιάδας*.

and yet hast thou not known me, ^bPhilip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

b I tell thee again, Philip, I am the image of my Father, and so he that hath seen me, and heard my doctrine, hath seen my Father, and knows his will also. And after this, this of thine is an impertinent unnecessary demand.

10. Let me ask you, do you not believe confidently that whatsoever I do or teach I do by the Father's appointment, and that it is the power of him that acts in me? whatsoever I say or do, doctrine or miracles, is of him: see note [c].

11. Take my word for it, but if you will not do so,

I *am* in the Father, and the Father in me: ^c Those that have now been my disciples shall be able to do the same miracles that I do, Mark xvi. 17, for the very works' nay, greater, upon my sending down the Holy Ghost sake, upon you, shall speak with tongues, &c.

12 Verily, verily, I say unto you, ^c He that believeth on me, pray for power to do that I will enable you to do, the works that I do and so by the shewing forth my power in you after shall he do also; and my departure glorify him who hath sent me. greater works than these shall he do; because I go unto you pray for power to do, and pray for it in my name, my Father.

13 And whatsoever unto you, and doing it in order to my service for the ye shall ask in my propagating of the gospel, it shall be granted you.

name, that will I do, ^d that the Father may be glorified in the me by obedience to my precepts. Son.

14 If ye shall ask he shall send you the Holy Ghost, who for the severany thing in my ral parts of his office, first, to intercede as an advocate, I will do it.

15 ¶ If ye [a] love me, keep my commandments.

16 And I will pray the Father, and he shall give you another ^[b]Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth because he is far from any part of that, he is not so

16. And I will ask my Father, and when I am gone

14 If ye shall ask he shall send you the Holy Ghost, who for the severany thing in my ral parts of his office, first, to intercede as an advocate; second, to exhort; third, to comfort; is best expressed by the word Paraclete, which in Greek signifies all these three, and he, when he cometh, shall abide with you for ever, not departing, as I now do, but continuing with you as long as you adhere and continue obedient to my precepts, ver. 15.

17. This Paraclete is the Spirit of my Father, that shall lead you into all truth: him carnal and worldly

men (that value nothing but the visible pomps and powers of the world, they that have looked for a temporal, glorious Messias) shall make nothing of, because it seeth him not, neither knoweth because he is far from any part of that, he is not so

^a but if not, for the works themselves believe me, Εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
^b Paradete.

him: but ye know much as visible to outward eyes, but only by inward him; ⁶for he dwelleth with you, and so neither known nor valued by them. But by you, I suppose, and all true disciples of mine, shall be in you.

he is highly valued, therefore (see note [d] Luke vii.) he shall abide with (not only come to) you, he shall for ever continue among you, ver. 16.

18 I will not leave you ¹⁸ Ye are my little children, ch. xiii. 33, and you ⁷ comfortless: I therefore when I leave you I will have more care of will come to you. you than to leave you destitute, I will hasten to come

unto you, as to so many young children deprived of their parents, though I am slain, and so depart from you, yet I will rise again, and give you the comfort of seeing me after my resurrection, see ver. 18.

19 Yet a little while, 19. After a little space I shall be taken from this and the world seeth earth, where now I move, and so taken, that the im-
see me: ⁸because I live, ye shall live me no more; but ye penitent unbelieving Jews shall never see more of my miracles, which have hitherto been so uneffectual also.

among them, never see me again, (so as to take com-
fort or reap benefit by seeing me) but it is not my death itself that shall separate me from you, I shall rise from death, and appear to you after my resurrec-
tion, and from thence ascend to heaven, there to live eternally; and as that shall be matter of great rejoicing to you, (see note on 1 Thess. iii. 6,) like the joy of one that hath a friend returned to life again, or like the woman's joy after child-birth, ch. xvi. 21, 22, a wonderful reviving after your sorrow for my departure, so shall it be attended with all vital advantages to you, justification, Rom. v. 10, and eternal life here-
after.

20 At that day ye shall know that I am in my Father, and ye in me, [c] and I in you. 20. And when I shall after my death thus appear unto you, and make good what I now promise, then shall ye be convinced, (more perfectly than yet ye have been,) first, that I have taught nothing but what

is the will of my Father; second, that by your keep-
ing close to that faith which I have taught you, my power and commission, which I have received from my

21 He that hath my commandments, and keepeth them, he it is that loveth me: whosoever they are, not only to you apostles; every and he that loveth faithful lover of me, ver. 15, shall be loved of my Fa-
ther, and I will I will effectually make myself known to him after my manifest myself to resurrection, either by appearing to him myself, or by him.

21. And this I say to all obedient servants of mine, that evidence of my love, my Father, and I will I will testify of those to whom I will appear.

⁶ therefore he abideth with you, and shall be among you, οτι παρ' ὑμῖν μένει, καὶ ἐστῶται. ⁷ orphans, ὀφελαρόντες. ⁸ for I live, and ye shall live, οτι ἔγώ εἰμι, καὶ ὑμεῖς ζητεούσετε.

22 Judas saith unto him, not Iscariot, ⁹ how is it that thou wilt manifest thyself unto us, and not unto the world?

22. Upon this Judas, one of his disciples, still looking after a present shewing himself as a temporal Lord, Messias, asked him (see ch. vii. 4.) what was the reason that he would not manifest himself to the world as well as to them?

23 Jesus answered and said unto him, If a man love me, he will ¹⁰ keep my words: and my Father will love him, he and I reveal ourselves to such, and delight to dwell and we will come with such.

unto him, and make our abode with him.

24 He that loveth me not keepeth not my word which ye hear, neither love nor obey me, nor consequently my Father, whose word it is, and not mine own, which I sayings: and the preach unto you.

word which ye hear is not mine, but the Father's which sent as far as is useful to your office, (see note [i] 1 Cor. xiii.,) and put you in mind of all which I have now me.

25 These things have I spoken unto you, ¹¹ being yet present with you.

25. These things said to you, how they are fulfilled, and what they meant: see Acts xi. 16.

26 But the ¹² Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace.

27. I take my leave of you, and do it again heartily and affectionately; and that in a special peculiar way from that by which the world uses to do it: they in civil-ity, when they salute you, or take their leave of you, use the like forms, Peace be to you, &c., but either do it formally and heartlessly, or else are not able to do any more than wish it; but I who cordially love, and am able to express my love, will effectually give it to you. Be not either troubled with grief (see note [a] ch. xi.) that I must be taken from you, nor fear what shall befall yourselves.

I give unto you: not as the world ¹⁴ giveth, after a few days return to you again, (see note [c] give I unto you. Let Acts xv.,) and then return to my Father, from whom not your heart be troubled, neither let I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me,

28 Ye have heard for he that sent is, as such, greater than I who am how I said unto you, sent by him: and so my returning to my Father must I go away, and come again unto you. If needs be the advancing me to an higher condition ye loved me, ye would than that which now I am in.

rejoice, because I said, I go unto the Father: for my Father is greater than I.

29. I have not told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and withal that your seeing my prediction fulfilled may convince you that all which I have said to you is true,

29 And now I have told you before it and so make you believe on me.

9 what is the matter, τί γέγονεν. **10** observe my word, τὸν λόγον μου τηρήσει. **11** while I abide with you, παρ' ὑμῖν μένων. **12** Paraclete, the Holy, παράκλητος, τὸ Πν. **13** unto you, ὑμῖν. **14** giveth it, give I it to you, διδώσων, ἔχω διδώμει ὑμῖν.

come to pass, that, when it is come to 30, 31. I shall not now stay long or say much to pass, ye might be you, for the imperial power (of the Romans, whose lieve. procurator Pilate was) and Satan himself shall join

30 Hereafter I will not talk much with the Jews to destroy me: and when you: for the prince they do so, shall find nothing to lay to my charge, nor of ¹⁵this world com- indeed have they power to do me any hurt; Satan, eth, and hath no- whose office it is to be God's executioner on sinners, thing in me.

31 But that the world may know that me to death, but that in obedience to my Father's I love the Father; will, I mean voluntarily to lay down my life. Arise and as the Father from table, let us be gone, meet whatever comes, and, gave me command- to shew you how willing I am to lay down my life, ment, even so I do. Arise, let us go let us go to the place where Judas waits to betray me, hence.

ch. xviii. 3.

CHAP. XV.

I AM the true 1. And as he was going on the way, he said to vine, and my Father those that were near him, John, &c., I am the true is the husbandman. (see note [f] ch. vi.) generous fruit-bearing vine,

Jer. ii. 21, my blood as the blood of the grape shall rejoice the heart of God and man, Judg. ix. 13; and my Father, who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my mystical body.

2 Every branch in 2. Every barren member of my body (every me that beareth not unprofitable disciple or Christian) he proceeds to fruit he taketh away: excision of, every one that is fruitful he diligently and every branch pruneth, and useth all other probable means to that beareth fruit, purgeth it, that render it more fruitful.

it may bring forth 3. You are already sanctified by the operation of more fruit.

3 Now ye are my doctrine and spirit upon you, though you may clean through the need farther pruning in order to that greater degree word which I have of fruitfulness, ver. 2.

spoken unto you. 4. Do ye therefore take care, by your obedience

4 Abide in me, and and constancy, that I may be so fastened in your I in you. As the hearts, that I may never be out of them, or be pro- branch cannot bear fruit of itself, except voked to withdraw myself from you, for this presence it abide in the vine; of mine is absolutely necessary to you to make you no more can ye, ex- fruitful; as a branch cut off from the vine withers cept ye abide in me. presently, is far from bringing forth any fruit, so he that falls off, or is by my Father's just judgment on

15 Or, the world (for the King's MS., and ancient Greek and Latin, and most others, leave out *τοῦτον*) cometh, and can find nothing in me; for the ancient Greek and Latin MS. reads, *οὐκ ἔχει εἰδέναι οὐδέτι.* 1 will purge; the ancient Greek and Latin MS. reads, καθα- piei. 2 You are already pure because of the word, "Ηδη διεισι καθαποί ἐστε διὰ τὸν λόγον."

5 I am the vine, ye him broken off from me, deprived of that grace, are the branches: which, as juice, is distributed to all the branches, as He that abideth in long as they are in the body, can never bring forth me, and I in him, any good.

forth much fruit: 5. He that adheres and keeps fast to me, and conforms without me ye sequently I to him, he, by the grace communicated can do nothing.

6 If a man abide from me to him, will be enabled to bring forth much not in me, he is cast fruit, he, and none but he.

forth as a branch, 6. If ye break off from me, and are by yourselves and is withered; and as branches separated from me, into whom you are men gather them, ingrafted by faith and obedience, ye straight wither and cast them away, and are fit for nothing but the fire.

burned.

7 If ye abide in 7. As long as you continue obedient to me and me, and my words abide in you, ye shall my doctrine, all your prayers shall be heard. ask what ye will, and it shall be done unto you.

8 Herein is my 8. Your fruitfulness is that which alone brings in Father glorified, that glory to my Father, and which denominates you ye bear much fruit; truly my disciples.

³ so shall ye be my

disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

9. My love to you is like that of my Father to me, and that must oblige you to take care to do those things which are grateful to me, that I may continue to love you.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto the comfort you have taken in my presence may in you, that my joy my absence continue to you, and by the addition of might remain in you, that comfort of the Spirit, which shall come when I and ³ that your joy am gone, your joy may abound.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do fit of that

14. And that I mean to do for you, and the benefit of that greatest kindness shall accrue to you, as to

³ and ye shall, καλ.

whatsoever I command you. my choicest friends, if ye continue obedient to my doctrine and commands.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you received you as friends and confidents into my bosom; for all things som, to make known all my Father's will unto you. that I have heard of 16. And this I have done toward you by way of my Father I have prevention, out of free undeserved kindness to you, made known unto and of my own accord, put you in this blessed course,

16 Ye have not enabled you to fructify and bring forth abundance of chosen me, but I fruit to the honour and praise of God; appointed you have chosen you, and to go abroad into all the world, and bring in an harvest ordained you, that of converts to heaven, which is a real and a durable ye should go and bring forth fruit, and fruit, and that which shall be advantageous to you also; that your fruit should devolve on you the benefit of having all your prayers remain: that whatsoe'er ye shall ask of heard by God, all your wants supplied by him, which the Father in my name. you shall present to him in my name.

name, he may give 17. All this concerning my love to you I inculcate it you. and repeat on purpose, as an obligation to you, that

17 These things I (as the most eminent way of return which I expect command you, that from you to all this) you live in charity one toward ye love one another.

18 If the world hate you, ye know that it hated me before it kated you. 18. And if ye find by experience that impious and hypocritical worldlings do, instead of believing, resist and persecute you, there is no reason that this should give you any discouragement; you are to expect that, and arm yourselves against it by this consideration, that such as these persecuted me before you, and so

19 If ye were of the world, the world would love his own: as I began in love to you, so I have had the first taste of the enmity and hatred of the wicked men of but because ye are this world.

not of the world, but I have chosen you out of the world, therefore the world hateth you. 19. These men's opposing and hating you will be a comfortable symptom to you, that you are a peculiar people of mine, dignified above and separated from the rest of men.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have ^{kept my saying,} they will keep yours also. 20. And that you are likely to meet with such entertainment need not be strange to you, when you remember how oft I have foretold you of it, that you could not in reason expect any better treating than I have met with before you; if they have persecuted me, in all probability they will persecute you also, and, on the other side, you have no more reason to expect of the world that it should receive your preaching, than that it should receive mine.

⁴ observed.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 'But this cometh to pass, that the word xxxv. 19, might be fulfilled reason to have received and loved me. that is written in their law, They hated

26 But when the Comforter is come, whom I will send his coming will open men's eyes, and give them a unto you from the right understanding of me, he shall maintain my Father, even the Spirit of truth, which proceedeth from the Father, and who by

27 And ye also shall bear witness, because ye have been with me from the beginning.

21. All the persecutions that shall fall on you, being upon the score of their not believing that God hath sent me.

22. If I had not done what I have among them, now they are utterly without excuse.

23. I have done so much to evidence my being sent from God, that now the opposing me is a malicious resisting of my Father himself.

24. See vv. 22, 23.

25. By this is fulfilled that of the psalmist, Ps. 19. they have opposed me when they had all

26, 27. But at the coming of the Holy Ghost, me [b] without a that pleader or advocate of my cause, (see note [b]) cause.

ch. xiv.) whom I will send from the Father, that Spirit which proceedeth from the Father, and who by unto you from the right understanding of me, he shall maintain my Father, even the Spirit of truth, which shall give you assurance of my being sent from God, and by the gift of tongues shall enable you to convince all others, and shall constitute you witnesses of

27. And ye also shall bear witness, because ye have been with me from the first, and never departed from me since.

CHAP. XVI.

THESE things have I spoken unto you, that ye should not be deterred from my service by the hazards which attend it.

2 They shall put you out of the synagogues: yea, the time cometh, that within a while, they shall think it not only lawful,

5 pretence, πρόφασις.

6 hath done, they should have no sin, πενούκειν, ἀμαρτίας οὐκ εἶχον.

7 But that the word written in their law might be fulfilled, they have, ἀλλ' Ιαντηρισθή—ὅτι διμόσχωσαν.

8 Paraclete shall come, Ἐλθή δὲ παράκλητος.

1 scandalized, σκανδαλισθῆτε.

whosoever ~~kill~~^{hath} but acceptable to God, (and of the nature of a sacrifice, which propitiates for other offences,) to put you he ³ doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

3. And the ground of their doing so is the great impiety of their hearts, (see note [d] ch. vi.) their not having known the which I now bring from him.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. ⁴ And these things I said I did not think fit to say this to you, because, whilst not unto you at the beginning, because I was with you.

5 But now I go 5, 6. But now as you come to be uppermost in this my way to him that employment of revealing my Father's will, the opposition of you asketh me, Whither goest thou? ⁶ But because I have said these things unto you, redound to you by it, and shall certainly do so. sorrow hath filled your heart.

7 Nevertheless I tell you the truth; come till after my departing, and his coming shall be It is expedient for you that I go away: for if I go not away, the ⁵ [a] Comforter will not come unto you; but if I depart, I will send him unto you.

8 ⁶ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go and innocence, by my ascension to heaven, taking me to my Father, and away out of the reach of human malice, and release me no more;

11 Of judgment, because the prince of this world is instruments who crucified me, and retaliate destruction back upon them.

² shall seem to, δέξητε. ³ offer God an oblation, or worship, λατρείαν προσφέρειν τῷ Θεῷ. ⁴ But I speak not these things to you from, ταῦτα δὲ ὑμῶν ἐξ ἀρχῆς οὐκ εἴπον. ⁵ Paraclete, παράκλητος. ⁶ And he, when he comes, shall convince the world concerning sin, and concerning righteousness, and concerning judgment.

Till this time that I am ready to depart from you, I was here, all the malice of men bent itself wholly against me, letting you alone.

5. But now as you come to be uppermost in this opposition will light on you. This departure of mine fills you with sadness, and you are so intent upon the sad thought of it, that you do not ask one question about the end of my journey, or about the benefit that may

have said these things unto you, redound to you by it, and shall certainly do so.

7. For let me tell you, the Holy Ghost is not to come till after my departing, and his coming shall be of more advantage to you than my staying would be.

8—11. And when he comes, he will plead my cause against the world, and lay against it all the three sorts of actions that are amongst the Jews usual in their courts, 1st, he shall charge it with the crime of not believing in me, by the gift of tongues, &c., evidencing, that I, that am to be preached by that

9 Of sin, because they believe not on me;

10 Of righteousness, because I go and innocence, by my ascension to heaven, taking me to my Father, and away out of the reach of human malice, and release me no more;

11 Of judgment, because the prince of this world is instruments who crucified me, and retaliate destruction back upon them.

12 I have yet many things to say unto you, but ye cannot bear them now. **12.** Beside all that I have yet said, I have many things concerning the Christian law to reveal to you, which being so distant from the law of the Jews,

13 ⁷ Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself; it is to be the Spirit of truth, he shall instruct you but whatsoever he shall hear, that shall be what is to be done, teach you the full of my Father's law of the Jews, freeing all Christians from that yoke, will shew you things &c. For it shall be no private doctrine of his own to come.

14 He shall glorify me : for he ⁸ shall receive of mine, and shall shew it unto you. **13.** But when the Holy Ghost comes, whose title have already taught, but you have either not observed or forgotten, or that which you have not yet but afterwards to do, (how you are to behave yourselves in

15 All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you. **14.** What he doth shall tend to the illustrating of me, for he, being sent from my Father by me, shall

16 A little while, in all things accord with me, and thereby appear to and 'ye shall not see have his message from me, and to declare nothing to me : and again, a little while, and ye shall see me, ¹⁰ because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall see me : and again, a little while, and ye shall see me : and because all my will depends on the Father, and because it is my work wholly to attend the will of my Father, therefore, whatsoever of this nature he shall

reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

16. Within a while I shall for a time be taken from you, then again within a little while after that I

and, Because I go shall be with you again before my ascension, for it is to the Father? not possible for me to be held by death, I must arise

and go to my Father.

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little

^b See vv. 23 and 30.

⁷ But, *δέ*. ⁸ receiveth ; the ancient Greek and Latin MS. and most other read *λαμβάδει*. ⁹ ye see me not, *οὐ θεωρεῖ με*. ¹⁰ I go, *εἰπεί διέγει*.

while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And [b] in that day ye shall ask me taught you all things, satisfied all your doubts and nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it

^c you shall have a time of mourning, and the world of joy, but your sadness shall be soon turned to rejoicing, and theirs, ere long, into heaviness.

21, 22. Your sorrow at my death shall be like the woman's pangs of travail, but when it shall appear to you that my death doth but usher in my resurrection and ascension, as the pangs of travail do the birth of a manchild, then your sorrow shall vanish in the presence of this joy, which shall be a durable joy.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that

your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you,

23, 24. When that Spirit is come, he shall have ignorances, that you shall not need ask me any more questions. After my departing you shall use a new form in your prayers to God which as yet you have not used, make your requests to him in my name, upon that score of your being my disciples, and my

26, 27. And one benefit that by my ascension and the descent of the Spirit shall come to you is, that unto you, that I will you shall not need my offering up your prayers for

¹¹ fulfilled, *γενεται*.

pray the Father for you, but you may in my name offer them up to God you : yourselves, and God, out of his love and respect to

²⁷ For the Father those that believe on me, and receive me as the Son because ye have of God sent from heaven to declare his will to you, loved me, and have shall grant all that you shall ask.

believed that I came out from God.

²⁸ I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

²⁹ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

³⁰ Now are we sure that thou knowest things, so thou art pleased to reveal all saving truth all things, and need- evidently to us of thine own accord ; this convinces est not that any man should ask thee : by us that God sent thee, and that thou camest to reveal this we believe that his will. thou camest forth from God.

³¹ Jesus answered them, * Do ye now now, at a distance from danger. believe ?

³² Behold, the hour cometh, yea, is now from me to your homes, every one of you ; and so, come, that ye shall though ye believe on me, ye will not yet confess me, be scattered, every but forsake me, and, as much as in you is, leave me man to his own, and alone : but, although ye forsake me, my Father will shall leave me alone : and yet I am not not, he will continue close to me, and acknowledge alone, because the me even in death itself, yea, and raise me up from Father is with me. death.

³³ These things I have spoken unto you, that in me ye ¹² might have peace. This I have foretold you, that you may depend on me for all kind of prosperity, and, by considera- In the world ye shall have tribulation: but tions of my conquest over all that is formidable in the world, take courage, and hold out against all the terrors and threats of the world, and the sufferings in be of good cheer ; it. I have overcome the world.

CHAP. XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Fa- ther, * the hour is come ; glorify thy Son, that thy Son, that also may glorify thee : may be received and believed in over the whole world.

* the time of my suffering is come, enable me to go thorough all that is now before me, ready to come upon me, and receive me up into thy glory, ver. 5, that in the strength of my resurrection, the gospel

¹² may, *χρητ.*

² As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that ¹ they might know thee the only true God, and ² Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me ³ to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

¹ they know thee, *Ια γνῶσκωσί σε.*

² whom thou hast sent, Jesus Christ, *τοῦ ἀπόστελας Ιησοῦν Χριστόν.*

2. According as thou hast given me power of sentencing all men, condemning or absolving them, which power is to be instated on me at my resurrection, that I may give eternal life to all, whom thou hast so given me, so inclined their hearts that they cordially and sincerely come unto me: see note [d] ch. vi.

3. And all that is required to make men partakers of this eternal life, is, beside the knowledge of the Father, the only true God, (together with obedience to his commands formerly revealed by him,) the embracing Christ, and acknowledging his commission from the Father, (and him as the only true God also, ¹ John v. 20,) and so receiving and observing all that is said and commanded by him.

4. I have testified and proclaimed thy will here in this world, and so glorified thee here, and have done all which thou hast appointed me to do by way of office or ministry here.

5. And do thou now, O Father, deal with me proportionably, assume this possible, mortal, human nature of mine, wherein I have served thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, see Phil. ii. 6, 9.

6. I have made known thy will to those peculiar disciples, ver. 18, whom thou wert pleased by thy grace to fit, and so to bring to me, to undertake my discipleship, and attend me in the nearest relation, who being servants of thine have received my word, and obeyed it as thine, (see note [d] ch. vi.) and served me in the publishing of it.

7. These have cordially acknowledged that all that message, ver. 4, on which I was sent was committed to me by thee.

8. For that message by thee committed to me I have committed to them, and they have received it, as that which in my name they will communicate from thee to the world, being sufficiently assured that my coming and preaching was all by commission from thee.

9, 10. I now offer up a prayer peculiarly for them, which I know are most precious in thy sight, (praying for all believers, ver. 20, and at other times, though not now, for his very crucifiers,) and that prayer for that, which for others I cannot pray, a

³ that I should do it, *Ια ποθέσω.*

10 And all mine are thine, and thine are mine; and ⁴I am glorified in them.

prayer for their constancy (in persecutions, ver. 15.) and continuance in the faith, and union with me, ver. 12; this I can ask only for believers, (for they only are capable of it,) not for the world of impudent unbelievers, (who will be sure to despise and trample on, and persecute them, ver. 14,) for believers I say, and peculiarly for my disciples, whom thou, by having given them to me in an eminent manner, must look on as thine own, and also reward them, for having received, and confessed, and performed service to me.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, ⁵keep through thine own name those which after my departure lies wholly on them; keep whom thou hast given me, that they may be one, as we are.

11. And this, because now I am likely to leave them to hazards and persecutions, and whilst I am a leaving the world they tarry in it: therefore, holy Father, I beseech thee, take them into thy tuition, and protect them in the discharge of their apostleship, all my disciples by thy power, (and by that declaration of thy will, which thou hast afforded me by the gospel, thy power unto salvation of all believers,) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the same) what I have taught them, in like manner as I have taught (without any alteration) what I had from thee.

12 While I was with them in the world, I kept them in thy name: those that firm them, and also to preserve them from danger, thou gavest me I and it hath succeeded well: of all those whose hearts have kept, and none were by thy preventing grace so prepared, as that of them is lost, but they came to me and undertook my service, (see note the son of perdition; that the scripture [d] on ch. vi.,) none hath miscarried or fallen off, might be fulfilled.

(see ch. xviii. 9, and here ver. 15,) but only that 13. And now come wicked traitor prophesied of, Psalm cix. I to thee; and these things I speak in the world, that they seech thee, and express this request of mine publicly, might have my joy while I am here, that that courage which I exhort fulfilled in them- them to, and that cheerfulness, in passing through all selves.

13. But now that I am to depart from them, I beseech thee, and express this request of mine publicly, might have my joy while I am here, that that courage which I exhort fulfilled in them- them to, and that cheerfulness, in passing through all selves.

14 I have given them, be confirmed in them, and that the joy, which the world hath hated my presence among them now maintains and holds them, because they up in them, may be continued to them completely are not of the world, when I am gone, by remembering what I have now even as I am not of done for them. the world.

15 I pray not that ^{14, 15.} By receiving that doctrine which I have taught thou shouldest take them from thee they are sure to be persecuted by the

⁴I have been glorified, δεδηλωμαι. ⁵keep them through thy name which thou hast given to me: for the King's MS. and many ancient copies read, § δεδωκεις μοι, and so the Syriac, Euthymius, Theophylact, Cyril. ⁶But now I come to thee, Νων δε—

them out of the men of this world, and all I beseech for them is, not world, but that thou that they should be taken hence from preaching it to shouldest keep them the world, but preserved constant in all affliction, that from the evil.

16 They are not of the world, even as I proaching danger, (see ver. 12. ch. xviii. 9,) but live am not of the world. to testify thy truth to the world.

17 Sanctify them through thy truth : 16. They will not be for the world to like or entertain any more than I have been.

18 As thou hast sent me into the world, even so have I also sent them into the fit them, and consecrate them for the preaching of world, thy truth, the gospel. (See ver. 19, and St. Chrysostome.)

19 And for their sakes I sanctify myself by me, as I was by thee, (see ch. xx. 21,) therefore, that they also fore I intercede, and withal I offer myself up a sacrifice, for the consecrating of them, that they may do as through the truth.

20 Neither pray I for these alone, but for them also which for them also which consecration, be consecrated, or set apart for that shall believe on me function.

21 That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

20, 21. And what I beg for them I beg also for all succeeding believers, which shall by them hereafter be brought to the faith, (and succeed them in the government of the church,) that they also may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copy which we have set them, by agreeing one with the other in all things, that so this agreement of all (thee, and me, and them) may be a powerful means of convincing the world that I am sent by thee, which the divisions (and dissensions) of my disciples may bring into suspicion.

22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

22. As for my disciples, (to whom he returns again, thesis, see note [d] ch. vi.) to this end I have furnished them with the power of working miracles, (called the glory of God, ch. xi. 40, and the glorious things done by him, Luke xiii. 13,) that they may preach this doctrine. Do thou therefore sanctify them also, that as I have been able to do whatsoever works of power thou art able to work, so they may be able to do also, through the presence of our power working in them.

23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know power, and through zeal to thy truth, confer all their

⁷for, or, in, ἐν. ⁸for, or, in, ἐν.

¹⁰perfected into one, τετελεσμένοι εἰς ἐν.

⁹ Yet do I not pray for them only, οὐ—δὲ—

that thou hast sent endeavours to the propagating thereof. And this, as me, and hast loved it may appear to be an effect of thy favour toward them, as thou hast them, in like manner as it was to me, will be a means loved me.

of convincing the world that thou hast sent me, and in like manner them also, because such power can be had from none but thee.

24 Father, I will 24. And for all that thus sincerely come from thee that they also, whom to me, which from being thy servants come and re-thou hast given me, ceive, and believe in me, (see note [d] ch. vi.) obey be with me where I my message also, for them I pray, that they may fol-am; that they may behold my glory, low me to heaven, that they may manifestly see the which thou hast honour wherewith thou hast magnified me, (an effect given me: for thou of thine infinite love towards me,) before all eternity, lovedst me before the and not look on me any longer as a mortal possible foundation of the man, such as now I am, see ver. 5.

25 O righteous Fa- 25. And yet for all this, righteous Father, the ther, the world hath rulers and great men of the world do not acknow-not known thee: but ledge thee after all thy goodness to them, as appears I have known thee, by their not receiving of me, who am sent by thee; and these have known that thou hast but as I have received the revelation of thy will, sent me.

known thy secret counsels, so, though the world have not, yet these disciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

26 And I have de-clared unto them thy 26. And therefore I have revealed thee, and thy name, and will de-attributes, and purposes to them, and will do so still;clare it: that the love that as thou hast expressed thy love to me, so I may wherewith thou hast loved me may be in express mine to them, and enable them to work the them, and I in them. same works that I am able to work.

CHAP. XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes ¹re-sorted thither with his disciples.

3 Judas then, hav-ing received a band of men and officers from the chief priests

^a knew that to be the place where Jesus used to be, and where he would be found at this time: for Jesus oftentimes resorted thither—

3. Judas therefore furnishing himself with a band of soldiers, and some of the ministers of the sanhe-drim, cometh to that place with candles and lamps,

¹¹ Or, *gavest me before the foundation of the world, because thou hast loved me.* ¹ assembled there with his, *συνήθη δεῖται*.

and Pharisees, com- many of both sorts, (which, though it were full moon, eth thither ² with might yet be needful, by reason of clouds,) and with- [a] lanterns and al, weapons, to apprehend when they had found him. torches and weapons.

4 Jesus therefore, knowing all things them, and what was approaching to him, went forth—that ³ should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, ^bthey went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, ^dPut up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews

² with lights and lamps.

³ were coming upon him, came out, τὰ ἐρχόμενα—ἵτελθω—

⁴ colonel, χιλαρχος.

^c let my disciples, all but myself, be dismissed, or not apprehended.

9. And by this means that speech of his (see ch. xvii. 12, 15.) had another, beside the ordinary comple- tion, that no one of his disciples was cut off with him.

gavest me have I lost none.

^d This ought not to have been done by thee: shall I not suffer patiently, without resisting, what my heavenly Father hath determined I shall suffer?

took Jesus, and bound him,

¹³ And led him away to ^a Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

¹⁴ Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

¹⁵ ¶ And Simon Peter followed Jesus, and *so did* ^b another disciple: that disciple was known unto the high priest, and went in with Jesus into the ^c palace of the high priest.

¹⁶ But Peter stood at the door without. Then went out ^d that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

¹⁷ Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

¹⁸ And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

¹⁹ ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

²⁰ Jesus answered him, I spake ^e openly to the world; I ever taught in the synagogue, and in the temple, whither

^a See Luke iii. 2.

^{14.} This was that Caiaphas, who spake those words in the sanhedrim, as they were consulting about Christ, ch. xi. 50, that it was expedient—

^f John.

^g John, who was known unto the high priest—

^d hall, *ἀθηῆν*.
G g

the Jews ⁶always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by thinking himself authorized to do it by the judgment ¹ struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the ⁷hall of judgment: and it was early; and they themselves went not into the judgment hall,

⁶ Or, come together from every place: for some copies read πάντοθεν, but the King's MS. πάντες οἱ Ἰουδαῖοι, all the Jews assemble.

⁷ Or, gave Jesus a blow with a rod or wand, έσκε δράσιμα τῷ: see note [m] Matt. xxvi.

⁸ prætor's hall: and it was morning, τὸ πραιτόριον. ήν δὲ πρωτα.

23. Jesus answered him, If there were any ill in my speech, accuse me and prove it; but if there were no crime in me, why dost thou strike me?

25. And in Caiaphas's hall Simon Peter stood—

[b] lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, [c] It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my king- dom not from hence. any such earthly kingdom.

^k legally polluted by being present among the heathen or Roman soldiers, which being a legal pollution would make it unlawful for them to eat the passover.

^l Do ye take him, and proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capital manner, according as our laws require, the power of punishing capitally being taken away from us by the Romans.

32. Jesus had foretold that he should be lifted up or crucified, which was a Roman punishment; this prediction of his was now to be fulfilled, and to that tends the Jews' saying, that the power of putting men to death was taken from them, and was only in the power of the Roman procurator.

^m Dost thou ask this question for thine own satisfaction, or as a crime laid to my charge by the Jews?

ⁿ Can I know what the Jews out of their books and prophecies expect and promise themselves? The Jews have laid this to your charge, that you pretend to be their king; what have you done to give occasion to this charge?

36. In answer to Pilate's question, ver. 33, Jesus said, I pretend not to, nor aim at any earthly kingdom: if I did, I should engage my followers in a military manner to assist me as their king, and defend me from being delivered into the Jews' power; but now, by the contrary, (as appears by the reproof of Peter, ver. 11,) it appears that I do not pretend to

* We have no authority.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

38 Pilate saith unto him, "What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

• It is as thou sayest; I am a king; I was born in human flesh to this end, namely, to be a king, Luke i. 32; and for this cause came I into the world, (see note [a] ch. i.) that I should testify the truth of God: therefore I testify this, and every servant of God is convinced of it, and accordingly receives and obeys me.

"What meanest thou by the truth ?

"set one prisoner at liberty, at your entreaty, at the passover—

40. No, by no means; but release to us Barabbas. This Barabbas was one that in an insurrection had been guilty of murder, Acts iii. 14, and was a robber also.

CHAP. XIX.

THEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, "that ye may know that I find no fault in him.

5 Then came Jesus

1. Then Pilate thinking to satisfy the Jews' importunity by inflicting this lighter punishment on him, appointed Jesus to be scourged, meaning, when he had done so, to release him: see Luke xxiii. 16.

3. And saluted him as a mock king of the Jews—

"and profess to you, that having scourged him, I found nothing capital in him, or which may deserve farther punishment, or indeed any at all.

¹ Or, struck him with rods or cudgels, ἀλλού αὐτῷ πανισμά : see note [m] Matt. xxvi.

forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, ^bBehold the man ! ^bSee him that ye accuse for taking upon him to be king of the Jews; these are all the ensigns of his dignity: you see he hath been scourged and reproachfully used: this may suffice for any fact by him committed: Luke xxiii. 16.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he ^cmade himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more ^dafraid;

9 And went again into the judgment hall, and saith unto Jesus, ^eWhence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, 'Speakest thou not unto me? that I have power to crucify thee, and have power to release thee?

11 Jesus answered, 'Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And ^ffrom thenceforth Pilate sought to release

him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a stirrer of sedition and disturber of the government,

6. When therefore those of the sanhedrim, and the officers that attended them, saw him, they called to have him crucified; but Pilate professed he could find nothing for which to do it, and therefore they must do it themselves, if they would have it done, for he could not.

^c took upon him to be the Son of God.

^d afraid of passing any sentence against him.

^e What is thy stock, or extraction? But Jesus—

^f Wilt thou behave thyself thus obstinately toward me, who have it in my power either to put thee to death or to free thee from it?

^g I am under no crime at all in which thou mayest found the right of putting me judicially to death; and having the whole host of angels at my command, I am also able to rescue myself out of thy hands; so that thou hast neither right nor power to inflict any punishment on me, were it not that God, who is my Father, hath in his great wisdom and divine counsels, for most glorious ends, to the good of the world, determined to deliver me up into thy power, to suffer death under thee. And this is a great aggravation

of the sin of Judas, and the Jewish sanhedrim, he to deliver me up to them, they to make thee their instrument to serve their malice, in crucifying me, not only an innocent person, but even the Son of God himself. This they have had means to know better than thou, and therefore though thy sin be great, yet theirs being against more light, is much more criminous, and shall accordingly be more severely punished.

12. This speech of Christ's was so resented by Pilate, that from that time he was very solicitous to have him set at liberty. But the Jews' clamours and threats overawed him, telling him that this Jesus was a stirrer of sedition and disturber of the government,

^g from hence, ἐκ τούτου, either from this time, or this thing, hereupon.

king ³ speaketh a- and if he did not put him to death he should not per-
gainst Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but [a]in the ¹ Hebrew, Gab-batha.

14 And it was the preparation of the passover, and [b]a- bout the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests an-swered, We have no king but Cæsar.

16 Then delivered he him therefore un-to them to be cruci-fied. And they took Jesus, and led him away.

17 And he [c]bear-ing his cross went forth ⁶into a place called the *place of a skull*, which is called in the Hebrew Gol-

gotha:

18 Where they cru-cified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote ^ka title, and put ^{it} on the cross. And the writing was,
JESUS ⁶OF NA-ZARETH THE KING OF THE JEWS.

20 This title then

³ opposeth Cesar, ἀντιλέγει τῷ Κ. ⁴ The ancient Greek and Latin MS. read, ἦν ὁρεὶ τρίτη, it was about the third hour; but the King's MS., ἦν ἡς ἕκτη, it was about the sixth.
⁵ to the place, εἰς τὸν— ⁶ the Nazarene, δ Ναζωραῖος.

ⁱ Syriac.

14. And it was the paschal day of preparation to the feast of unleavened bread, and it was toward noon or mid-day: and he saith unto the Jews—

16. Thereupon he passed sentence against him, according to the votes of the Jews, that he should be crucified; and the soldiers, ver. 23, led him away to execution.

17. And a cross being laid on his shoulder, he was led toward a place called in Syriac Golgotha, that is, the place of a skull, (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

17. And a cross being laid on his shoulder, he was led toward a place called in Syriac Golgotha, that is, the place of a skull, (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

^k the cause of his death, his accusation, (see note [b] Mark xv.) and put it on the cross—

read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in ¹ Hebrew, and Greek, and Latin.

²¹ Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

²² Pilate answered, What I have written I have written.

²³ ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also ² his ³ coat: now the coat was without seam, woven from the top throughout.

²⁴ They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and ⁴ for my vesture they did cast lots. ⁵ These things therefore the soldiers did.

²⁵ ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

²⁶ When Jesus therefore saw his mother, and ⁶ the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

¹ Syriac words, but Hebrew letters, and in Greek and Latin words.

²¹. Then they of the Jewish sanhedrim said to Pilate—

^m The inscription shall not be altered.

ⁿ under garment, (see Luke xxiii. 34,) which was woven all of one piece.

^o This therefore was exactly, according to that prediction, done by the soldiers.

^p John, he said unto his mother, John shall supply the place of a son to thee, to sustain thee: (see note [b] 1 Tim. v.)

⁷ for my vestment, (or, coat, ver. 23,) ἐπὶ τὸν ἱματισμόν μου.

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hysop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up hands I command my spirit; and so expired the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that

27. And to John, Deal thou with her as with thine own mother: whereupon John took her home to his own house with him.

28, 29. After this, Jesus considering that all this while, or thus far, all the prophecies concerning him had punctually been fulfilled, to give farther occasion to the fulfilling that of Psalm lxix. 22, he saith, I thirst. Or, seeing that now all was completed, save only that one particular prediction, he calls for something to drink, knowing that, according to that of the psalmist, they would give him vinegar: and accordingly so they did.

30. And as soon as he had drunk of that, he said aloud, All prophecies are now fulfilled, as far as believed. He longs to my life; and bowing his head, as in a gesture of adoration and prayer, he said, Father, into thine head, and gave up hands I commend my spirit; and so expired.

31. Then the Jews, that the bodies of the dead might be quickly taken from the cross, and not hang there on the day following, which was the first day of unleavened bread, (to which this day of the pasch was the eve or preparation,) and also Saturday, and so a day, (for ⁹ that sabbath day was [d] an feast and a sabbath together, besought Pilate—

32. The soldiers therefore, according to appointment, went to take them down; and lest there should be any life in them, and so being taken down they should run away and escape, they brake the legs of the two thieves.

35, 36. And John, the writer of this, testified the ⁸ as yet were finished, or, fulfilled, *καὶ τελεταιριῶν*. ⁹ that was a great sabbath day.

[e] saw it bare record, and his record truth of it; and his testimony, though of a single witness, is worthy of belief, because he was an eyewitness, and the thing testified agrees with a prophecy, that ye might believe. Psalm xxxiv. 20, *A bone &c.*

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [f] They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in ¹⁰ [g] linen clothes with the spices, as the manner of the Jews is to ¹¹ bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

37. Zech. xii. 10.

⁴ not following him openly, for fear of the Jews—

^r See ch. iii. 2.

41. Now near the place of his crucifixion there was a garden, where this Joseph had a tomb, (Matt. xxvii. 60,) which he had newly hewed out for his own use, and nobody had as yet ever been buried in it.

^s See ver. 31.

¹⁰ swathe.

¹¹ embalm, *τυπεύσειν*.

CHAP. XX.

THE first day of the week ^a cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

² Then she runneth, and cometh to Simon Peter, and to ^b the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

³ Peter therefore went forth, and that other disciple, and came to the sepulchre.

⁴ So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

⁵ And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

⁶ Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

⁷ And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

⁸ Then went in also that other disciple which came before Peter (see note [c] ch. i.) to the sepulchre, went in, and saw how the swathes and napkin were laid, and believed what Mary and Peter had told him, and was thereby convinced that he was risen.

⁹ For as yet they knew not the prophecies of scripture that it was to be so, neither did

¹ in the morning, πρωτ. ² And stooping down to look, he sees the swathes, Καὶ πρωτόπους βλέπει—³ folded up, ἀντευλγμένος. ⁴ Then therefore, Τότε οὖτις.

ture, that he ^b must they believe the testimonies of those that saw him rise again from the risen, Mark xvi. 11—14.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and [a] looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet as-

^c This is not a time for me to company with you,

^b ought to rise, δεῖ αὐτῷ. ^d to themselves, πρὸς ἑαυτούς: see note [u].

cended to my Fa- as I was wont, but I go to prepare a place for you in ther : but go to my heaven, where you shall hereafter enjoy me.
brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ 7 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even [b] so send I you.

22 And when he had said this, he breathed on them, and saith unto them,

[c] Receive ye the

Holy Ghost:

23 [d] Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain,

^a doors of the room where they were together were shut, for the more secrecy to avoid danger from the Jews, came Jesus—

^b I take my leave of you, (see ch. xiv. 27.) and do now give you the same commission to execute in the church when I am gone, which my Father gave me at my coming.

^c and by that emblem signified to them the Holy Ghost which should shortly come down upon them, (and thereby all those gifts of the Spirit of God which

should be necessary to fit them for the discharge of their office,) Acts ii. 1, till which time they were to wait at Jerusalem, Luke xxiv. 49.

^d See note [h] Matt xvi., and tract, Of the Power of the Keys.

24 ¶ But Thomas, one of the twelve, ^e otherwise called Didymus, which by interpretation signifies the twin, was not with them—

^f And when it was evening, that day being the first day of the week, and the doors being shut, Οὗτος οὖν δῆλος, τῇ ἡμέρᾳ ἀκείνῃ τῇ μᾶτρι τῶν σαββατῶν, καὶ τῷ θυρῶν κεκλευσμένῳ.

was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, "I will not believe.

26 ¶ And ¹[e] after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being security, Jesus again, as ver. 19, came in upon them, shut, and stood in the midst, and said,

Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.

28 And Thomas answered and said unto him, "My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: "blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

^k I shall not be persuaded that it is he.

¹ the week after, the next week, that day seven nights, the disciples were again met at the service of God, and Thomas was with them, and when the doors had been fast shut, for the more secrecy and

shut, and stood in the midst—

^m I acknowledge that thou art my very Lord and Master, and that is an evidence to me that thou art the omnipotent God of heaven.

ⁿ thy faith would have been more excellent, and more eminently rewardable, if without such demonstrative evidence thou hadst believed; and so is their faith who have believed without it.

◦ Messias.

CHAP. XXI.

A F T E R these things Jesus shewed himself again to the disciples at the ^a sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called ¹ Didymus, and ^b Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a the rest to go to fishing, and they agreed to do so. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt ^{his} ² [a] fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other

¹ the twin, Διδυμος.

8. And the rest of them did not so, but being not

² upper garment, or, apron about him, τὸν ἔπεδόν την.

^a lake of Gennesaret (see note [c] Luke viii).

^b Bartholomew perhaps (see note on ch. i.), and James and John, and two other of his disciples.

3. And Simon returning to his trade again, called 4. But either he was so disguised, or their eyes so held by God's power and pleasure, that though they saw a man, they knew not who it was.

5. Then Jesus calling to them in a familiar manner, asked them, saying, Have ye any meat?—

7. Hereupon John told Peter, Assuredly it is Jesus. Now when Peter heard it was Jesus, he would not stay, but only put on his upper garment, (having nothing before but his inner garment upon him,) and went into the lake to go to him.

disciples came in a far from land, where Jesus was, went to him by boat, little ship; (for they dragging the net full of fishes along with them, were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, ^c they saw a fire of coals there, and fish laid thereon,

^c they discern a greater miracle than the former, a fire of coals, and a fish laid on it, and bread, all created or produced out of nothing by the power of Christ.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and ^dtaketh

^d took bread and fish, and eat himself, and gave bread, and giveth them to eat, to signify to them the reality of his re-

them, and fish like- surrection: see note [f] Matt. xxvi.

14 This is now the third time that Jesus shewed himself to his disciples after his resurrection, though the sixth

time of his appearance, and the fourth that he appeared to his disciples, after ed to the disciples, yet the third time also that he ap-

peared to all, or more of them together.

15 ¶ So when they had dined, Jesus seem to affirm it, when (Matt. xxvi. 23.) thou saidst,

said to Simon Peter, though all men should forsake me, thou wouldst not?

^e Simon, son of ^f Jo-

nas, [b] lovest thou Is thy love surpassing the love of all other my disci-

me more than these?

He saith unto him, of it, in casting thyself into the sea to come to me?

Yea, Lord; thou ver. 7. And he answered, Lord, thou knowest that

knowest that I love thee sincerely, though now, being taught by

thee. He saith unto my former fall, I shall not make comparison with all

him, Feed my lambs.

16 He saith to him others. He saith unto him, Let thy love be express-

again the second ed to me in thy care of that flock committed to thee.

^g John: for the Greek and Latin copy reads, 'Ιωάννος, others, 'Ιωάννα, and Nonnus, 'Ιωάννος.

time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him, and so to clear himself, 2 Cor. i. 11. him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, free to do what even now thou didst, ver. 7, to live at thogirdedst thyself, thine own pleasure; but age shall bring pressures and afflictions on thee: within forty years thou shalt be old, thou shalt greater force, and be bound (see note [b] Luke xii.), stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth 'the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, "and what shall this man do?"

22 Jesus saith unto him, "If I will that destroy it by the Romans; and what harm is it to he tarry [c] till I thee? and how art thou concerned to know if John

17. Jesus, to exemplify to him how he was to use the power of the keys promised to him, Matt. xvi., calls him here three times (proportionably to his threefold denial) to confess Christ, and his love to him, and so to clear himself, 2 Cor. i. 11.

In the former part of thine age, thou hast been

• In the former part of thine age, thou hast been thou wast young, free to do what even now thou didst, ver. 7, to live at thogirdedst thyself, thine own pleasure; but age shall bring pressures and afflictions on thee: within forty years thou shalt be old, thou shalt greater force, and be bound (see note [b] Luke xii.), stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This speech of Christ's was a figurative expression that crucifixion was the kind of death by which he should confess Christ. And to this he added these words, Follow me; that is, Thou shalt follow me in sufferings, as before thou didst in discipleship.

^a John, Christ's beloved disciple, who at his last supper was next unto him, ch. xiii. 13, and asked him

that question, Lord, which is he that betrayeth thee?

^b but what shall this man's fate be?

^c I told you of some that should escape the fury of the evil times approaching, and continue to the time that I shall come in judgment against Jerusalem, and

that I shall come in judgment against Jerusalem, and

^d but what shall this man? οὗτος δὲ τι;

come, what is *that* be one of these? Thou art likely to follow me to the to thee? follow thou cross, and the cheerful doing of that becomes thee me.

²³ Then went this

saying abroad among
the brethren, that
that disciple ⁶should
not die: yet Jesus
said not unto him,
He shall not die: but,
If I will that he tar-
ry till I come, what
is that to thee?

²⁴ This is the dis-
ciple which testifieth
of these things, and
wrote these things:
and we know that
his testimony is true.

²⁵ And there are
also many other
things which Jesus
did, the which, if
they should be writ-
ten every one, [d] I
suppose that even
the world itself could
not contain the books
that should be writ-
ten. Amen.

²⁴. This is he that is the author of this Gospel,
which he preached in Asia, and about two and thirty

years after Christ's ascension, by the entreaty of the
Asian bishops, wrote and published it; and the
Christians of Asia, especially of the church of Ephes-
sus, know so much of his good life, miracles and vera-
city, and withal of the agreeableness of his time of

death with what is here affirmed to be foretold by
Christ, that we cannot but approve his testimony, and
affix our seal to all that is in this Gospel affirmed by
him.

²⁵. Thus much was written by St. John, but much
more was done by Jesus, many miracles &c.: all
which, if they were distinctly set down in writing,
they would even fill the world, the volumes would be
so many. Amen.

THE ACTS OF THE HOLY APOSTLES.

CHAP. I.

THE former trea-
tise have I made,
O Theophilus, of all
that Jesus began both

to do and teach,
me to set down for the use of all Christians (see
note [c] Luke i.) a relation of all things which Jesus
both did and taught: see note [a] Mark ii.

² Until the day in
which he was taken
up, after that he
through the Holy
Ghost had given apostles,

2. From the time of his birth to his assumption to
heaven, before which, on that very day that he rose
from the dead, John xx. 19, he breathed on his chosen
apostles, and said, Receive the Holy Ghost, ver. 22,

^b Hereupon, or Therefore, *οὖτε*.

commandments un- and so by virtue of the power committed to him by to the apostles whom his Father, who formerly had sent him, ver. 21, he he had chosen: gave them commission inlike manner, and delegated

3 To whom also the government of his church to them, and command- he shewed himself ed them to preach, and by testifying his resurrection alive after his pas- from the dead to confirm his doctrine to all the world. sion by many infal- 3. To which end he appeared to them after his re- liable proofs, being surrection, and gave them many sure evidences that days, and ¹ speaking it was truly he, and talked with them of the church of the things per- which should be planted and ruled by them, and of taining to the king- many other things concerning the gospel, (and his dom of God: dealing with the enemies thereof. See ver. 7, and

4 And, ² being as- sembled together note [g] Matt. iii.) with them, command- 4, 5. And as he eat and drank, and was familiarly ed them that they conversant with them, thereby to give them all pos- should not depart sible assurance of the truth of his resurrection, and so from Jerusalem, but of his power and Godhead, and that he was indeed wait for the promise of the Father, which, the undoubted Messias, (see note [f] Matt. xxvi.) he saith he, ye have gave them order after this manner: Go not from Je- heard of me. rusalem suddenly, but there expect a while the com-

5 ³For John truly pletion of that promise which I gave you from the baptized with water; Father, in these words, when I told you, that as John [a]baptized with the baptized his disciples with water, so you should have Holy Ghost not to that an addition of the Holy Ghost's coming down many days hence.

6 When they there- fore were come to- stay here at Jerusalem, and not go about your busi- gether, they asked ness of preaching in other places.

of him, saying, Lord, 6. And as the disciples met Jesus after his resur- wilst thou at this time rection, they asked him, saying, Do you mean now restore again the presently to repair and settle that kingdom on your kingdom to Israel?

7 And he said un- to them, It is not for 18, and so do what is expected from the Messias? you to know the times or [b]the ⁵sea- sons, which the Fa- ther hath put in his own power.

8 But ye shall re- ceive ⁶power, after 8. Only this I shall tell you, that the Holy Ghost is come upon you: shall shortly descend on you, and give you a formal and ye shall be wit- commission for the execution of your office, and then nesses unto me both you shall testify the truth of what I have done and in Jerusalem, and in said, proclaim and divulge it first in Jerusalem, then all Judaea, and in all Judæa and Samaria; and, after the Jews shall the uttermost part have rejected the gospel, depart to the heathen world, of the earth. to the uttermost parts of the earth.

¹ telling them the things, λέγων τι. ² eating, or familiarly conversing, συναζύμενος. ³ That, "Οτι." ⁴ They therefore, when they met him, asked him, Οι μὲν οὖν συνελθόντες ἐπηρόστον αὐτὸν. ⁵ moments. ⁶ power of the Holy Ghost coming upon you, δύναμις ἐπελθόντος τοῦ Αγίου Πνεύματος ἐφ' ὑμᾶς.

9 And when he had spoken these things, while they beheld, he was taken up; and [c] a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is 7 from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into [d] an upper room, where abode both Peter, and James, and John, that were wont to attend Christ, and Mary the mother and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon ⁸ Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the

9. And after he had said thus much in their presence and sight, he was taken up by angels from the earth in a bright shining cloud, which inclosed him, so that they could see him no more.

10. And as they looked earnestly after him, lo, two angels appeared to them as in a shining glorious manner of array.

* shall come one day to judge the world in as glorious a manner as now he is gone up to heaven; his going thither is not an absolute departing from you, but a seizing or taking possession of that his kingdom, which he shall exercise till the end of the world.

12. This was done on the mount Olivet, which is seven furlongs (saith the Syriac interpreter) distant from Jerusalem; thither therefore they immediately returned from thence.

13, 14. And when they were come to Jerusalem they resorted to the temple, and in one of the upper rooms of that structure the eleven apostles constantly performed their devotions, together with the women James, and John, that were wont to attend Christ, and Mary the mother of Christ, and James and the rest of his kindred.

15. Now at a time, when there was a good company of them (to the number of sixscore) gathered together to the public service of God, Peter being a disciple, and said, person of special account among the apostles, briefly

⁷ near Jerusalem, a sabbath day's journey from it, ἐγγὺς Ἱερουσαλήμ, &c. ⁸ the Zelot: see note [c] Matt. x.

(^e the number of the addressed his speech unto the rest of the eleven, and [e] names [f] to said, together were about 16. Sirs, ye know what the psalmist prophesied, an hundred and Psalm xli. 9, which being from the Spirit of God, it twenty.)

16 ¹⁰ Men and bre- was of necessity to have a completion, and accord- thren, this scripture ingly it is now punctually accomplished in Judas, of must needs have been whom the Holy Ghost then foresaw and foretold it, fulfilled, which the viz.,

Holy Ghost by the mouth of David 17. That he was of our society, a fellow disciple, spake before con- one of the twelve sent out and empowered by Christ, cerning Judas, which Matt. x. 1. 5, and being one of those to whom the was guide to them keys, Matt. xvi., and the power of binding, Matt. that took Jesus.

17 ¹¹ For he was xviii., and of judicature, Matt. xix. 28, were pro- numbered with us, mised by Christ, he was in designation an apostle of and had obtained Christ as truly as any of us.

18 Now this man purchased a field Master to his enemies, those of the sanhedrim, and with the reward of having done so, was troubled at that which he had iniquity; and [g]fall- done, and threw back the money in the temple into [h] burst asunder in the chief priests' hands, (who durst not keep it them- selves, or put it into the corban, but were willing to employ it on some charitable use, and so bought with

19 And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Acelda- ma, that is to say, black fact casting him into a deep melancholy, he fell forward on his face upon the ground, in a fit of suffocation, and his belly burst, and all his entrails came out : (see note [a] Matt. xxvii.)

19. And this act, and this fate of Judas, was notoriously known to all that dwelt at Jerusalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the *Field of blood*.

20 For it is written in the book of Psalms, Let his habitation be desolate, of blood. and let no man dwell therein : and his bishoprick let another take.

20. To him therefore belongeth that which Psalm lxix. 25. and Psalm cix. 8. was said, not by way of execration, but by way of prediction, that as he shall other take.

21 Wherefore of come to a desperate miserable end, so that office of these men which have power and authority, which Christ hath designed to companied with us all be given him with the rest of the twelve, (which was, the time that the Lord Jesus went in and out among us, first to plant, and then to oversee and govern the church, as a bishop of it,) shall be bestowed on another man.

22 Beginning from the baptism of John, 21, 22. It is therefore our duty, according to this unto that same day prophecy, to make choice of some one of these persons that are now here with us, ver. 15, and who from us, must one sons that are now here with us, ver. 15, and who be ordained to be a have continued with us ever since Jesus undertook to

^a (and there was a multitude of names together, about, ἦν τε ὅχλος ὀνομάτων ἐπὶ τὸ αὐτὸν &c. ¹⁰ Men, brethren, "Ἄνθρης ἀδελφοί. ¹¹ That, οὐ. ¹² on his face.

witness with us of teach us, and to rule us, as a Master disciples, even from the time that John baptized him, (presently after which, Jesus began to call and gather disciples, John i. 43, and Matt. iv. 12. 17, 18, and Mark i. 17,) till his assumption to heaven: that so he may be taken into the apostleship (see ver. 8.) to perform that which Judas should have done, that is, go and preach the gospel (now much more confirmed by the miracle of Christ's rising from the dead) in those cities and parts which were (or had been, if he had not thus dealt) assigned Judas.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men,¹³ shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell,¹⁴ that he might go to [k] his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he [l] was numbered with the eleven apostles.

23. And the eleven, to whom this speech was addressed, ver. 15, 16, pitched upon, and proposed two, leaving it to the lots to decide which of them it should be, Joseph—

24. And the apostles prayed and said, O Lord, that knowest the secrets of all hearts, be thou pleased to direct the lot to him whom of these two thou hast chosen,

25. That he may take that part of the charge (which did, or should have belonged to Judas, but was deserted and forsaken by him) and so betake himself to the discharge of it.

26. And they put in two lots, one for Joseph, another for Matthias: and Matthias being chosen by the lots, was received in to make up the number of the twelve apostles, and to perform that office which belonged to him as such, (see ver. 22,) viz. to preach Christ, and testify that he was risen from the dead, and was by that declared to be the Messias, or Son of God in power.

CHAP. II.

AND when the day of Pentecost¹⁵ was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

1. On the approach of the Lord's day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the apostles together) assembled at the service of God, in their accustomed place. (See ch. i. 13, and note [c].)

2. And whilst they were so employed, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind, (to note the efficacy of this Spirit of God now descending,) and it came into the upper room where they were assembled, and filled all the room.

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of

¹³ point out of these two one whom, ἀνδεικον ἐκ τούτων τῶν δύο ἔτα δν, &c. ¹⁴ to go, πορευθῆναι. ¹ was come. ² violent wind brought, or coming, φερομένης πνοῆς βιαλας.

4 And they were tongues, with that part of them which was next their all filled with the heads, divided, or cloven : (see note [k] Matt. iii.) Holy Ghost, and began to speak with 4. And they were endued every one with gifts other tongues, as the Spirit gave them ³ut- which they never had learnt, and other miraculous terance. powers, this coming of the Holy Ghost bestowed on

5 And there ⁴were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ver. 10,) which had come from several nations of all

6 Now when this was noised abroad, the multitude came together, ^band were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelling, saying one to another, Behold, are not all these which speak ^cGalileans ?

8 And how hear we every man in our own tongue, wherein we of those languages which are native to us ? were born ?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, ^dJews and proselytes,

11 Cretes and Arabians, we do hear them ^espeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, ^fWhat meaneth this ?

13 Others mocking

^a abiding at Jerusalem many Jews, that came up to that feast of Pentecost, and likewise proselytes, (see quarters of the world to worship the true God at Jerusalem. (See note [e] Matt. xxiii., and note [a] John xii.)

^b and were astonished, because they being of several nations, every of them heard the apostles speak the language of his nation.

^c men born in Galilee, and that have lived there all their times ?

8. And how doth every of us hear them speak every

^d preaching the doctrine of Christ, and the great things which God hath wrought by him and on him, every of us in our own language.

^e This certainly abodes some great matter.

³ to speak, ἀποφθέγγεσθαι. ⁴ were abiding, κατοικοῦντες. ⁵ both Jews and, Ἰουδαῖοι; ⁶ What will this be ? Τί δὲ θέλοι τούτο εἶναι ;

said, These men are full of ⁷ new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-dæa, and all ye ⁸ that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel ;

17 And it shall come to pass in the [b]last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream prophecies : and your handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

19 And I will shew wonders in heaven above, and signs in the earth beneath ; vapour of smoke :

20 The sun shall be turned into darkness, and the moon into blood, before the coming of the Lord of the Holy Ghost, John x. 8. come :

21 And it shall come to pass, that whosoever shall call on the name of the Lord ⁹ shall be saved.

^f drunk, and that infuses this faculty into them.

^g I make it known, or proclaim it to you,

15. That these men are not drunken, as ye say, for it is but nine in the morning, the time of morning prayers, to which the Jews generally came fasting : (see note [a] Matt. xii.)

16. But the truth is, that which is now done is the completion of a famous prophecy, Joel ii. 28 ;

17, 18. In the days of the Messias, saith God, there shall be a most remarkable effusion of the Spirit of God upon men of all ranks and qualities, enabling them which were never brought up in the schools of the prophets to go and preach the gospel of Christ in every city, (and this was fulfilled in the descent of the Holy Ghost upon the disciples, sending them to preach, and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means to speak intelligibly to men of

all languages.)

19—21. And after that there shall be many fearful stupendous sights and prodigies, and many great slaughterings in Judea, as forerunners and presignifications of the great famous destruction (see Matt. iii. 11, 12.) which shall befall this people (foretold by

Christ, Matt. xxiv., see note [a] Heb. x.) for their crucifying of Christ, and from which the only way to rescue any is to repent and acknowledge Christ, that great and notable day of the Lord of the Holy Ghost, John x. 8.

⁷ sweet wine. ⁸ that abide. ⁹ shall escape, σωθῆσθαι.

22 Ye men of Israel, hear these words; ^b Jesus of Nazareth, a man ¹⁰approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed ¹¹the [c]pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, and I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad;

26 Moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in ¹²hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David,

^b This Jesus of Nazareth being demonstrated to be sent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye yourselves are witnesses:

23. Him, being permitted by God to fall into your hands, God withdrawing that protection which was necessary to have preserved him from them, (and this by his decree, that he should lay down his life for his sheep, in order to that great design of man's salvation, toward which he did by his foreknowledge discern this the fittest expedient,) ye apprehended and crucified most wickedly:

24. But God hath raised him again, delivering him from the power of death, not suffering him to continue dead, the goodness of God being engaged in this, not to suffer an innocent person (so unjustly and unthankfully handled by the Jews) to lie under death, and, besides many other things, the prophecies of him necessarily requiring that he should not.

25. For of him saith David, Psalm xvi. 8, I waited and looked with all affiance and confidence on God, for he is my defender, so as to keep me from miscar-

26. Therefore did my tongue shall rejoice, and my flesh shall rest confident:

27. For though I die, yet shalt thou not leave me so long dead as that my body should be putrefied, that is, thou shalt raise me from death before the third day be past.

28. Thou hast cheered me and abundantly refreshed me with thy favour.

29. Let me therefore speak to you freely and without any reservedness (see note on John vii. 13.) concerning that David that thus spake, that he died like other men, and had a solemn interment, and we still

¹⁰ marked out by God, ἀπὸ τοῦ Θεοῦ ἀποδεδεγμένον.

¹¹ the bands.

¹² hades, Ἅδη.

and buried, and his have his monument to shew, from whence he never sepulchre is with us rose.
unto this day.

30 Therefore being 30. And therefore not speaking of himself, but by a prophet, and know- way of prediction of the Messias, knowing that he ing that God had should infallibly spring from his loins, that was to be sworn with an oath to him, that of the prince and ruler of his church ; fruit of his loins, ac- cording to the flesh, he would raise up

Christ to sit on his 31. This speech of his was prophetic, referring to throne ; this resurrection of Christ, whereupon it is said, that

31 He seeing this his soul should not continue in state of separation before spake of from the body : in which state though it were for a the resurrection of Christ, that his soul while, yet it continued not so long, till the body was was not left in hell, corrupted, that is, not the space of seventy-two hours, neither his flesh did or three days.

see corruption.

32 This Jesus hath God raised up, where- within that space of time, within three days, and all of we all are witnes- we apostles are eyewitnesses of it.

33 Therefore being 33. Being therefore assumed to his regal state and 18 by the right hand office in heaven, and God having performed to him of God exalted, and (as all his other, so peculiarly) this promise made to having received of him, of giving him power to send the Holy Ghost, he the Father the pro- hath accordingly now sent him, and this prodigy mise of the Holy which ye now see and hear is an effect of that, viz., Ghost, he hath shed the speaking with tongues, which the hour before they forth this, which ye understood not.

34 For David ¹⁴ is 34, 35. For this cannot be interpreted of David not ascended into the heavens : but he saith himself, though he spake it in his own person, for he himself, The LORD said unto my Lord, Sit thou on my right hand, to be exalted to God's right hand, while his enemies are made his footstool ; but he speaks of him of whom this was to be verified, as of his Lord, *The*

35 Until I make thy Lord, saith he, *said to my Lord*, Psalm cx. 1. foes thy footstool.

36 Therefore let all 36. This great important truth therefore I now pro- the house of Israel claim unto you, that that Christ whom ye Jews have know assuredly, that crucified God the Father hath raised up, and by as- God hath made that suming him to his right hand, settled him there, as a same Jesus, whom ye head of his church, instated him in the true kingly have crucified, both office of the Messias.

37 ¶ Now when 37. Upon these words of Peter they had great they heard this, they compunction, and as men that were willing to do any were pricked in their thing to rescue themselves from the guilt of so hor- heart, and said unto rible a sin, as crucifying the Messias, they cried out Peter and to the rest most passionately to Peter and the rest of the apostles of the apostles, Men that were present, beseeching their directions what to and brethren, what shall we do ? do in this case.

¹³ exalted to the right, τῷ δεξιῷ ὑπῆρχεν.

¹⁴ went not up, οὐκ ἀνέβη.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the [d] gift of the Holy Ghost.

38. And Peter answered them, that there was now but one possible way left, and that was with true contrition, and acknowledgment of their sin, to hasten out of this infidelity, and with a sincere and thorough change to come as proselytes to Christ, and enter upon Christian profession with a vow of never falling off from it, and so to receive baptism from the apostles, that sacrament, wherein Christ enabled them to bestow, or convey from him, remission of sins to all true penitents, farther promising them that they should be made partakers of the Holy Ghost also, and of those gifts which by the descent of the Spirit were poured out on the church, and some among them of those miraculous powers which they now saw and admired in the apostles: (see ch. iv. 31, and note [c] ch. vi.)

39 For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call.

39. For to you, saith he, the benefit of that promise appertains, if you will lay hold on it; and indeed primarily to you Jews this promise of the Holy Ghost was made, on purpose for this, that by our preaching to you ye might be converted, and convinced of the vileness of what you have done, and upon repentance be received into mercy, and receive absolution from us, as the deputies and proxies of Christ, which is gone. And as the advantage hereof belongs primarily to you, to whom our first address was to be made, so, in the next place, upon your rejecting it, it must be extended to the rest of the world, to all the Gentiles which shall obey and come in to Christ at his call, or

40 And with many other words did he testify and exhort, saying,

40. And many other discourses he made to them, all to this effect, conjuring and hastening them with all speed to get (as the angel did Lot out of Sodom, Gen. xix. 17.) out of this state of high provoking in-

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

41. And all that were really affected by what he said came and renounced their former courses, and approved the sincerity of their change, and received baptism: and that day about three thousand men were converted to Christianity.

42 And they continued steadfastly in the apostles' doctrine and [e] fellowship, and in breaking of bread, and in pray-

42. And all that were so, continued assiduous in hearing the apostles teach, and in bringing their goods liberally for the use of them that wanted, ver. 45, and in eating the Lord's supper, and praying together.

15 Escape out of, σωθῆτε ἀπό.

16 constant to the teaching of the apostles, προσκαρτε-
ροῦτες τῇ διδαχῇ τῶν ἀπ., and in communicating.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

43. And a general astonishment surprised men to see first those strange operations of the Holy Ghost, ver. 4, (a consequent of which was this wonderful accession of converts, ver. 41.) And withal the apostles did many miracles of very different sorts, some of cures, and some of exemplary severities, and thereby came to have a very great authority among all that heard it, ch. v. 5.

44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man they had been theirs. had need.

46 And they, continuing daily with one accord in the temple, and eating bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church such as should be saved.

44, 45. And all that received the faith assembled together for the service of God, observed constant times of public prayers, and receiving the sacrament of the Lord's supper, (see note [e] ch. i.,) the richer communicated their goods to the poorer as freely as if

46. And they daily assembled in the temple, and received the Lord's supper in some of those upper rooms, (see note [d] ch. i.,) and eat together in a most pious charitable manner, with great cheerfulness and cordial sincere bounty and liberality,

47. Blessing the name of God, and exercising works of mercy to all that wanted; and God daily moved the hearts of some or other to come in to this number, gave the apostles a fruitful harvest, every day brought them in some that obeyed the exhortation given them, ver. 40, repented and got out of the actions and wicked lives of that crooked generation, and betook themselves to the obedience of Christ: (see note [b] Luke xiii. 23.)

CHAP. III.

NOW Peter and John went up together into the temple ^a at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, that entered into the temple;

3 Who seeing Pe- ter and John about

^a at three in the afternoon, which was one of the times of day generally set apart for prayer.

2. And there was an impotent man, who was so from his birth, who was therefore daily carried by others, and laid at the gate of the temple, toward the east, in Solomon's porch, ver. 11, which was called of the temple the Beautiful gate, that there he might beg and receive the alms of those that went up daily to pray there, by which means this man was known to all the pious men of the city that used to go that way,

ver. 10.

¹⁷ brake bread in the house, and. ¹⁸ simplicity, liberality, ἀνθετητική: see note [f] Matt. vi. ^b charity to. ²⁰ those that did escape, τοὺς σωζομένους.

to go into the temple asked ¹ an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he ² gave heed unto them, expecting to receive something of them.

6 Then Peter said, ^b Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and to bestow upon thee. walk.

7 And he took him by the right hand, and lifted him up: and immediately ^chis feet and ankle bones ³received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Is-

¹ to receive an alms, λαβεῖν ἀληγμ. ² looked on them, θεέσθαι αὐτοῖς. ³ became firm, στηρεάθησα.

^b I cannot give thee that alms thou lookest for, that of money to relieve thy wants; but that which will eminently supply all thy wants, and make it unnecessary for thee to ask any more, I am able and willing

^c He was able to stand and go, was perfectly cured of his lameness.

8. And he demonstrated the perfectness of the cure by using his legs to all services, leaping, standing, walking, and as a testimony of his thankfulness to God the author, he entered with them—

11. And as this person, which was thus healed, kept close to Peter and John, and was unwilling to depart from them, from whom he had received so great a mercy, all the people ran together—

rael,⁴ why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him ⁴ in the presence of Pilate, when he was determined to let him go.

¹⁴ But ye denied the Holy One and the Just, ⁵ and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

¹⁶ And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the wrought this so remarkable cure on him, which you presence of you all.

¹⁷ And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

¹⁸ But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

¹⁹ ¶ Repent ye therefore, and be converted, ⁶ that your sins may be blotted out, when the fission of the gospel,

⁴ why do you look upon this cure as a strange thing to be wrought? (the miracles of Jesus are far greater than this;) or, why do ye attribute any thing to us in this matter, as if it were any thing of our own, either strength to do such a work, or excellency (for which we might be thought worthy to be used in these works rather than other men) to which this were to be imputed?

⁵ hath given this power of working miracles to that Jesus whom ye delivered up to Pilate to be crucified, and when he would fain have released him ye refused to have him released, and absolutely against Pilate's will required him to be put to death.

⁶ and when ye had your choice which should be released, Christ or Barabbas, ye chose the murderer before him,

¹⁵. And murdered the Messias, put him to death, who came to bring life into the world. And when you had done so, God was then pleased to raise him from the dead, and to make us witnesses thereof.

¹⁶. And now it is by belief in him that he (or his power) hath recovered this man from his lameness, whom you now see to be cured, and know before, for many years, to have been unable to go. And this faith, or believing on him, working not by itself, but by his power on whom we believe, is it that hath wrought this so remarkable cure on him, which you all so wonder at.

¹⁷. Now this, I suppose, brethren, that you of the multitude, which did thus reject Christ, did not know him to be the Messias, and the same I suppose of your rulers, those of the sanhedrim.

¹⁸. And so the many prophecies of scripture, that the Messias should be put to death, have by this means had their completion.

^{19, 20}. Do you therefore amend your lives that this may be pardoned, that so the second coming of Christ, so often spoken of, Matt. xxiv., for the deliverance and rescue of all the faithful, (giving them rest from their troubles and persecutions, and a quiet protection, when the fission of the gospel,) but withhold for the destruction

⁴ against the face of Pilate, κατὰ πρόσωπον Πιλά. ⁵ to release, ἐλελύει. ⁶ Captain, ἀρχηγός: see Heb. ii. 10. ⁷ have known, οἴδατε. ⁸ to the blotting out of your sins, that the seasons—may come, εἰς τὸ ἔξαλειφθῆναι—ὅπερ ἀν καιροῦ—ἴλθεισι.

[a] times of refresh- of all the obdurate, (which is therefore foreshadowed
ing shall come from that all may repent,) may by your repentance become
the presence of the matter of advantage and comfort to you; to which end
Lord;

20 ⁹ And he shall it was that he was at first sent to you Jews peculiarly,
send Jesus Christ, or that he is now preached unto you before that time,
which before was that if ye repent ye may have the benefit of it, but if
¹⁰ preached unto you: not, be destroyed with the obdurate.

21 ¹¹ Whom [b] the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, ¹² like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from [c] Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall

the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to

nable, to work upon the most obdurate crucifiers, and

9 And that he may,

many written and printed copies read,

11 Who must receive heaven till the times of the completion.

THE ACTS

21—23. This Christ being now entered on his regal power in heaven, thereby to fulfil all the prophecies concerning him, (see note [b] Matt. xvii.,) particularly that of Moses, of destroying and cutting off from the earth all those Jews that shall reject the Messias when he cometh; who being also the persecutors of Christians as they had been before of Christ,

their destruction shall consequently bring that refreshment, ver. 19, along with it, (as indeed it happened in Vespasian's time, after the destruction of the impenitent Jews, the believers, which were remarkably preserved in that destruction, had Halcyonian days attending. See 2 Thess. ii. 1, and note [d] Rev. i.)

⁸ the coming of the Messias, the destruction of those that reject, and the special mercies to them that believe on him.

25. Ye are the peculiar persons, of whom the prophets foretold, and to whom the covenant belongs, which was made to Abraham, in which was promised, that the posterity of him, that is, the Jews, should be so blessed by God, in having Christ given to them, (beside many other special prerogatives bestowed on them,) that all the families and people of the world also, that would bless themselves or others, should use this form, God bless them, as he blessed Abraham's seed: (see note [c] Gal. iii.)

26. Which is now accordingly performed. For all the kindreds of God having raised this Christ again, hath by our preaching his resurrection first to you over all your

cities, sent him again in a most gracious manner to bless his enemies, to do all the good to them imaginable,

to work upon the most obdurate crucifiers, and

10 Or, designed: for the King's MS. and

Tertullian, prae designatum.

11 as me, as εμι.

bless you, ¹³ [d] in turn every one of you from your unbelief and impenitence, and so to make you capable of his pardon and one of you from his mercy, if you shall be thus wrought on, and converted by so efficacious means.

CHAP. IV.

AND as they spake unto the people, the

priests, and ^a the captain of the temple, the porches of the temple to guard and keep peace, and the Sadducees, (see note [f] Luke xxii.,) and the Sadducees come

came upon them, violently upon them,

² Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

³ And they laid hands on them, and by them, and so all much concerned in their preaching put them ^b in holding to the people at that time.

^c The priests, or those of the sanhedrim opposing the doctrine preached by them, of Christ's being the Messias, the captain suspecting it would tend to an uproar or commotion in the city, and the Sadducees

disliking the doctrine of the resurrection proclaimed

unto the next day: for it was now even-

tide.

⁴ Howbeit many of them which heard the word believed; and the number of

^e the men was about five thousand.

⁵ ¶ And it came to pass on the morrow, that ^d their rulers, and elders, and scribes,

⁶ And Annas the high priest, and Caiaphas, and John, and Alexander, and as

many as were of the

[a] kindred of the high priest, were gathered together at Jerusalem.

⁷ And when they had set them in the firm man (see ver. 10.) in the working of the cure, midst, they asked, (see ch. iii. 6,) and consequently from whom they By what power, or pretended to have commission to do what they did, by what name, have ye done this?

⁸ Then Peter, filled with the Holy Ghost, was promised, Matt. x. 19, 20.) endued with a great

rulers of the people, ver. 13, and taking great boldness and confidence

and elders of Israel,

⁹ If we this day

upon him, began thus, Ye rulers of the people—

be examined ^e of the

^c their auditors, the people, ver. 1, was about five thousand.

^d they of whom the sanhedrim consisted, the chief priests, elders and scribes, and particularly Annas and Caiaphas, (see note [c] Luke iii.,) met at the court where the sanhedrim used to sit in counsel.

⁷. And causing the disciples to be brought before them, they examined them on these interrogatories: first, how they came to be able to do that miracle,

ch. iii. 7, and whose name they called upon that in the working of the cure, (see ch. iii. 6,) and consequently from whom they By what power, or pretended to have commission to do what they did, thus to preach unto the people?

⁸. Then Peter being by the Spirit of God (such as said unto them, Ye extraordinary presentness of speech and elocution, rulers of the people, ver. 13, and taking great boldness and confidence

and elders of Israel,

⁹ If we this day

upon him, began thus, Ye rulers of the people—

be examined ^e of the

^f of an action, which is so far from being a crime,

¹³ Or, in every one of you turning.

I much troubled, διαπονούμενος.

good deed done to that it is an act of special mercy done to the impotent man, tent man—

² by what means he

is made whole;

10 Be it known unto you all, and to all

the people of Israel,

that ³ by the name of

Jesus Christ of Nazareth, whom ye crucified,

whom God raised from the dead,

even by him doth this

man stand here be-

fore you whole.

11 This is the stone

which was set at

nought of you build-

ers, which ³ is be-

come the head of

the corner.

12 Neither is there

salvation in any o-

ther: for there is

none other name un-

der heaven given a-

mong men, whereby

we must be saved.

13 ¶ Now when

they ⁴ saw the bold-

ness of Peter and

John, and perceived

that they were un-

learned and ⁵ igno-

rant men, they mar-

velled; and they

⁶ took knowledge of

note [a] John vii.,) and withal considering that their

them, that they had

education had not thus elevated them above other

been with Jesus.

14 And beholding

the man which was

healed standing with

them, ⁷ they could

withal either remembered

or were told that they

say nothing against

were those that had been attending on Jesus in his

it.

15 But when they

had commanded

them to go aside out

affected toward them,

ver. 16, as was possible, yet

of the council, they

they had nothing to object or except against the

confferred among whole action, either as it respected the man that was

themselves.

16 Saying, What

shall we do to these

men? for that indeed

a notable miracle

2 by whom, ἐν τίσι. 3 is, or was made for the head, ὁ γενόμενος εἰς κεφαλήν. 4 beheld the con-

fidence, θεωροῦντες τὴν ταρροπολίαν. 5 ordinary vulgar persons, λιθῶται: see note [a] 1 Cor. xiv

6 received knowledge, ἐπεγνωσκούσι. 7 had nothing to say against it, οὐδὲ εἶχον ἀπενεγνωστεῖν.

¹ by no other means, but by calling upon him the name of Jesus of Nazareth, (whom ye put to a shameful death, but God most miraculously raised again,) this miracle on the lame man was wrought.

11. This is he that was prophesied of under the title of a refuse stone rejected by you, the chief men among the Jews, and looked upon with despite and contempt, but is now by his resurrection installed in all power and dignity, (an effect of which is this

miracle wrought in his name,) and is indeed become the ruler and king of the whole church, the prime foundation stone of the whole fabric.

12. And by him, and him only, by receiving and embracing of his doctrine, salvation must now be hoped for by all: for there is no other religion in the world, whether that which was delivered by Moses,

13. And when they observed the elocution ver. 8. and freeness of speech with which they taught, (see note [a] John vii.,) and withal considering that their men, being neither skilled in the learning of the Jews,

and freeness of speech with which they taught, (see note [a] John vii.,) and withal considering that their men, being neither skilled in the learning of the Jews,

nor, as men of place, or magistracy among them, instructed in their laws, they were amazed at it, but them, ⁷ could withal they either remembered or were told that they say nothing against were those that had been attending on Jesus in his lifetime.

15. But though they were as maliciously and petulantly affected toward them, ver. 16, as was possible, yet of the council, they they had nothing to object or except against the conferred among whole action, either as it respected the man that was themselves, cured or the apostles that wrought it.

16. Saying, What shall we do to these men? for that indeed a notable miracle

hath been done by them ^{is} manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, not but confess so much. judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, ^kthey lifted up their voice to God with one accord, and said, Lord, thou art God, which hast

17. And being not able to conceal what was already known, they had nothing to do but to keep others from knowing it, and thereupon their decree in council was to send for them, and to forbid them, upon severe penalties, to preach Christ and his resurrection and gospel any more.

^h talk privately, or teach publicly any thing concerning the faith of Christ.

19. But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reason God must be obeyed before them, or the greatest magistrate on earth, and that they themselves could more than unto God, not but confess so much.

ⁱ choose but testify of Christ those truths of so high importance, made known to us peculiarly to that end, that we should proclaim them to others from our certain knowledge, being ourselves the eye and ear witnesses of them.

21. And so not knowing what else to say to them, being not able to deny the force of their argument, they added more threatenings, if possibly that might terrify them, and so dismissed them, having nothing to lay to their charge but the curing of the lame man in the name of Jesus; and for this all the people looked on them with admiration, and counted it an act of God's immediate infinite mercy, for which they, that were instruments of it, ought to be blessed, not punished by them, and therefore they durst not punish or censure them for this.

22. For it was an inveterate lameness from his very birth, ch. iii. 2, and had been now above forty years upon him, when this cure was wrought by Peter.

^k the rest of the apostles that were then at Jerusalem, and the believers that consorted with them, ver. 23, lifted up their voice to God—

made heaven, and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant what was now come to pass, viz., that the Jews should David hast said, Why oppose Christ, and say false things of him, deny and did the heathen crucify him first, and then, when God raised him from rage, and the people imagine vain things? the dead, oppose the preaching of him.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 26. That the Roman governors in Judæa, Herod and Pilate, ver. 27, should combine against him, and the rulers of the Jews should meet in council in their sanhedrim (as ver. 15. they here did) purposely to oppose the Messias, and in him God that sent him.

27 For of a truth¹⁰ against thy holy child Jesus, whom thou hast anointed, both the Roman governors, Pilate and Herod, and both Herod, and their malicious counsels against thy holy Son and serpentius Pilate, with vant Jesus, whom thou hast sent to be the Messias of the Gentiles, and the world, (see note [e] ch. x.) the people of Israel, were gathered together,

28 For to do whatsoever [b] thy hand and thy counsel determined before to be done. 28. To act in the crucifying of Christ, and so (though little meaning it) to be the instruments of God's gracious providence and disposal, who determined to give his only Son to die for us.

29 And now, Lord, behold their threatenings: "and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. 31. And upon this prayer of theirs there came the like wind as is mentioned ch. ii. 2, and shook the place where they were, and special eminent gifts of God's Spirit fell upon those that were there present and they were all (see note [d] ch. ii.); and this was such a confirmation to them all, that without all doubt or fear they published the gospel of Christ: see ver. 29.

32 And the multi-nations, ἔθνη: see note [e] Matt. xxiv., and note [b] Matt. xxviii., and note [g] Rev. xi. land, γῆς: see note [e] Matt. xxiv., and note [g] Rev. xi. 10 Here is added in the King's MS. and other printed copies, ἐν τῇ πόλει σου ταῦτη, in this thy city. 11 nations, ἔθνος: see ver. 25.

32. And the believers, although there were many

¹⁰ nations, ἔθνη: see note [e] Matt. xxiv., and note [b] Matt. xxviii., and note [g] Rev. xi. land, γῆς: see note [e] Matt. xxiv., and note [g] Rev. xi. 10 Here is added in the King's MS. and other printed copies, ἐν τῇ πόλει σου ταῦτη, in this thy city. 11 nations, ἔθνος: see ver. 25.

tude of them that believed were of one heart and of one soul :¹² neither said any of them that ought of the things which he possessed was his¹³ own ; but they had all things common.

33 And with great power¹⁴ [c] gave the apostles witness of the resurrection of the Lord Jesus : and great dignations among them ; and there were great instances of liberality and frankness among them that upon them all.

34 Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet : and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and¹⁵ of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

37. Having a piece of land of his own (not part of the Levites' portion, which he might not alienate, but

where he was born, ver. 36.) made sale of it, and brought the full price of it, and put it wholly in the apostles' power to dispose of or distribute it.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his

wife also being privy to it, and brought a

12 After this the ancient Gr. and Lat. MS. adds, καὶ οὐκ ἦν διάκονος ἢ αὐτοῖς ὀθόνη, and there was no difference among them. 13 peculiar, ιδιον. 14 rendered. 15 charity was among: see note [f] ch. ii. 16 a Cypriot by birth, or, born in Cyprus, Κύπριος τῷ γένει.

1. And one of those that came in to the faith of Christ, named Ananias, and Sapphira his wife, with joint consent devoted their estate, all that they had, to the use of the church, and to that purpose made

2. And when they had done so, consented also, or combined together, to keep some part of the money

certain part, and laid for which it was sold for themselves: and accordingly it at the apostles' they did, and came with the other part only, and perfect.

3 But Peter said, Ananias, "why hath thou emboldened thee, that thou Satan [a] filled thine shouldst dare thus to deceive and rob the Holy heart [b] to lie to Ghost, as thou hast clearly done, in keeping back the Holy Ghost, and purloining part, when thou hadst consecrated all to keep back part of the price of the land? to God's service for the use of the church?

4 [c] Whilst it remained, was it not other man having right to any part of it? (so the Syriac reads it;) and when it was sold, didst not thou not in thine own power? why hast thou conceived this mightest have fully performed thy vow? what motive thing in thine heart? hadst thou to do such a thing as this? The falsity thou hast not lied unto men, but unto which was committed, in telling us that thou hadst sold thy possessions, and brought the whole price of

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard it, that what is done to that, is by interpretation

6 And the young men arose, wound him up, and carried him out, and buried him. 5. And as Peter spake these words, Ananias fell

7 And it was about the space of three hours after, when his wife, not knowing what was done, came down dead in the place immediately, to the great astonishment and terrifying of all those that were there present.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together ^b to tempt the Spirit of the Lord? behold, the Lord? to try whether he will punish your fraud or no. Behold, the men which have buried thy husband are at the door, and shall carry thee out.

¹ that thou shouldst deceive the Holy Ghost, thine own? and being sold—

² Was not the possession or demesne

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (⁴and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out of* the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (⁵which is the sect of the Sad-

11. And all the believers were stricken with a great reverence, and so were all others to whom it was related.

° (and they solemnly met together to preach and do miracles in the entrance to the temple, called Solomon's porch.

13. And no other of the believers or Christians—called the church, ver. 11—durst consort with the twelve apostles, through the reverence, ver. 11, which these late acts had wrought in them; but the people that saw and heard what was done magnified them.

14. And these miracles, that wrought such a reverence in the believers, were a means also to work faith in all the common sort of the people.

15. And the people, ver. 12, had such confidence in their power of working miraculous cures, that they believed that the very shadow of Peter, walking by a diseased man, would work a cure on him; and thereupon they brought forth their sick and impotent friends, those that were not able to go or stand, and laid them upon beds, &c. in the passage, that as Peter came by, his shadow might come over some of them.

16. And the fame of their miracles spread into the country and region, and other cities about Jerusalem; and from thence they brought sick folks—

17. And the sanhedrim (most of them being of the sect of the Sadducees) set themselves very zealously against them,

³ being the sect, ἡ οὐδεὶς αἵρεσις.

ducees,) and were filled with ⁴ indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ⁴all the words of [d']this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, ⁵ and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted ⁶of them wherunto this would grow.

25 Then came one strange matter.

⁴ anger, zeal, ζῆλον.
⁵ γέροντος τοῦτο.

18. And apprehended the apostles, and imprisoned them in the common gaol.

^d all the doctrine of Christianity.

21. And in obedience to that direction, they betook themselves early in the morning to the temple, and there expounded the scripture, and taught the doctrine of Christ out of it. But they of the sanhedrim thinking they had still been in hold, went into the court, and sent sergeants to the prison to have them brought before them.

^e and a guard of soldiers without, watching the doors of the prison; but when we entered, none of these prisoners were within.

24. And when the sanhedrim of the Jews, as also the captain of that band of soldiers who had set the guard upon the prison, ver. 23, (see ch. iv. 1, and note [f] Luke xxii.,) had this word brought to them, they were much perplexed, and wondered how it could come to pass, that the prison being shut, and the watch at the doors, yet none of the prisoners should be within, and conceived that this did abode some

⁵ concerning them, what this was, or, would be, τιπλίστησεν, τι

and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be [εἰ] a Prince and a Saviour, for to give rest to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they

are in the temple, instructing all that come thither.

26. And the captain that guarded the temple, (see note [f] Luke xxii.,) together with his soldiers, went to the temple, and apprehended them without—

s brought them before the court, and the high priest examined them,

b not to publish this doctrine of Christ? and ye contrariwise have published it in the temple to all the city, and done your best, by laying his blood to our charge, to raise up the people against us, as against murderers.

29. And the apostles answered, as before they had done, ch. iv. 19, We were commanded by God to publish it, and then your interdict was not to have any force. Though magistrates are to be obeyed in all their lawful commands, and their punishments to be endured without resistance, (as they were by us,

30, 31. The God of Israel, acknowledged by us all, hath sent the Messias into the world, furnished with his special commission, and when ye crucified him at his Father's right hand, from thence to send the Spirit of his Father, (who was not to descend till he was ascended,) and by that means to give you Jews place of repentance, that if ye yet come in and repent, and believe on him, ye may have pardon of sin.

32. The truth of this we testify, and so doth the Holy Ghost, that came down upon us, and upon the rest that have come in, and consorted with us, ch. iv. 31, and by us is communicated to all that come in and believe, and yield obedience to him.

33. And upon this answer of theirs, they fell into

* you would bring, θωλεσθε ἐπαγ. ⁷ to his right hand, τῷ δεξιῷ αὐτοῦ.

⁸were [*f*] cut to the great fierceness against them, and entered into consultation of putting them to death.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves ⁹ what ye intend to do astouching these men.

36 For before these days rose up ^[g]Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up ^[h]Judas of Galilee in the days of the ¹⁰taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And ¹¹now I say unto you, ¹²Refrain from these men, and let them alone: for if this counsel or this work be of men, it will ¹³come to nought:

39 But if it be of God, ye cannot overthrow it; ^[i]lest ye be found to

36. For we have examples of men that have gathered followers, and raised seditions among the people, and come to nothing: as for instance, Theudas, that undertook to be a general, boasting that he was sent by God to that purpose, and so got four hundred men to follow him, but soon miscarried, and was himself killed, and all put to flight that adhered to him; and so his design was utterly frustrated.

¹ Dismiss these men, and make not such haste to proceed against them; (for the doctrine which they preach is either from God or no; if it be not from God, then our experience tells us, that false prophets, though they thrive a while, yet without our opposition they generally come to nought:

39. But if it be from God, then ye may be sure you shall not prevail against it,) lest ye be found to be a kind of Babel-builders, (like those giants there, haply ye be found that went about to fortify themselves against heaven,) ¹²depart, ¹³be overthrown, ¹⁴be cast down.

⁸were mad against them. ⁹ touching these men, what you go about to do, ἐν τοῖς ἀρθρόσιοι τούτοις τί μέλλετε πράσσειν. ¹⁰enrolling, ἀπογραφῆς: see note [δ] Luke ii. ¹¹for the present, τὰ νῦν. ¹²depart, ¹³be overthrown, ¹⁴be cast down.

even to fight against and to fight against God himself; and ye will never God.

40 And to him they agreed: and when they had called the apostles in again into the court, they appointed them apostles, and beaten to be scourged, (a punishment of a reproachful contumelious nature, ver. 41,) and giving them charge commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to [k] suffer shame for his name.

42 And daily in every house, they ceased not to teach and preach Jesus Christ.

42. And they divided their time betwixt the temple more openly, and the upper room more privately, and continued constantly in one of those places, either instructing those that had already received the faith, or preaching it new to those that had not received it.

CHAP. VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the [a] Grecians against the Hebrews, because there widows were neglected in the daily minis-tration.

2 Then the twelve called [b] the multitude of the disciples unto them, and said, It is not ² reason that we should leave the word of God, and have approved themselves to be faithful trusty per-

serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, [c] full of the Holy Ghost and wisdom, whom we may appoint over this business.

14 vouchsafed to be dishonourably used, κατηξισθοντας ἀτμ. 15 in some house, κατ' οἶκον: see note [c] ch. i. 1 the Hellenists. 2 thought fit, ἀρεστός. 3 seven men of you, that are approved, ἀνδρας δὲ ὅμων μαρτυρουμένους ἔπειτα. 4 for this use, ἐπὶ τῆς χρειας ταύτης: see note [f] Titus iii.

* the number of Christians increasing, the Jews that understood Greek, and used the Greek Bible in their congregations, complained of unequal dealing, viz., that there was little care of their widows (see note [a] 1 Tim. v.) in proportion or comparison with the Hebrews, in the daily distribution or provision that was made for the poor: (see note [a] Luke viii.)

2. And the twelve apostles calling the church together, said unto them, We have resolved or decreed (see note [c] John viii.) that it is no way fit or reasonable that we should neglect the preaching of the gospel, and undertake the care of looking to the poor.

3. Therefore do you nominate to us seven men, who

sons, the most eminent of the believers among you, that we may consecrate or ordain them to this office of deacons in the church, and intrust them with the task of distributing to them that want out of the stock of the church; and in the choice of them let it also be observed, that they be persons of eminent gifts, and knowledge in divine matters, see ver. 10, (who con-sequently may be fit to be employed by us in preach-

15 in some house, κατ'

οἴκον: see note [c] ch. i.

1 the Hellenists.

2 thought fit, ἀρεστός.

3 seven men of

you, that are approved, ἀνδρας δὲ ὅμων μαρτυρουμένους ἔπειτα.

4 for this use, ἐπὶ τῆς χρειας ταύτης:

see note [f] Titus iii.

4 But we will give ⁵ ing the word, and receiving proselytes to the faith by ourselves continual- baptism, ch. viii. 5. 12.) ly to prayer, and to the ministry of the word. 4. And by that means we shall be less disturbed or interrupted in our daily employment of praying, and

5 ¶ And the say- ing pleased the whole multitude : and they chose Stephen, a man full of faith and of the Holy Ghost, and that was richly instructed in the doctrine of Christ, Philip, and Prochorus, and Nicanor, with elocution and all other abilities to preach the gospel, and Philip—

5. And the thing was thus agreed on by those other that associated with the apostles. And they pitched upon Stephen first, a very worthy person, and was by the Holy Ghost's coming upon him fitted with eloquence and all other abilities to preach the gospel, and Philip—a proselyte of Antioch :

6 Whom they set stles, and they, that is, the apostles, by prayer and before the apostles : and when they had prayed, they laid their hands on them. 6. These seven, the whole number of disciples that associated with them, presented to the twelve apostles,

7 And the word of God increased ; and with the apostles, every day more and more ; and the number of the many of the Jewish priests received the gospel thus preached by the apostles.

8 And Stephen, the deacon, being endued with great abundance of Christian knowledge, and also were obedient to the with the power of working miracles, did great wondrous—

8 And Stephen, full ders and miracles— 9. And as he preached the faith of Christ, some did great wonders among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia*, ch. vii. 58; some, I say, of those Jews,) and of those disputing with Stephen, that dwelt in Cyrene and Alexandria and in Cilicia and Asia, opposed Stephen, and contradicted him.

10 And they were not able to resist the wisdom and the spirit by which he spake. 10. And he spake with so much knowledge and conviction of argument, and with so great excellence of elocution, that they were no way able to deal with him.

11 Then they suborned men, which said, We have heard of speaking, they betook themselves to other viler arts, and hired some men to accuse him falsely, and Moses, and against to make complaint to the sanhedrim, that they had heard him speak dishonourably of the Jewish religion.

⁵ continue in, προσκαρτερήσομεν τῷ.

⁶ they prayed, and laid, προσευξάμενοι ἔπειτα.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ^b customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

THEN said the high priest, Are these things so ?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

12. And having incensed the sanhedrim against him, and also the people at Jerusalem, they apprehended and carried him before the sanhedrim.

13. And brought those witnesses which they had hired or suborned, ver. 11, to give in their testimony ; which was thus : This Stephen is continually a foretelling destruction to the temple, and threatening the change of all the Mosaical rites.

^b rites, ceremonies, which Moses delivered us.

15. And all the judges that were present in the sanhedrim, as they looked on him, saw a great splendour about him, just as it is when an angel appeareth.

CHAP. VII.

1. And the chief priest asked him, Whether this, whereof he was accused, ch. vi. 14, of foretelling the destruction of this people, and religion of the Jews, were true or no ?

2. And fitting his speech to the point in hand, (that is, to prove the approaching destruction of the temple, by shewing the little merit and great provocations of that people, and the no reason why they should be preferred before other nations, the free choice, and thereupon free promise of God, being the only ground of all the mercy that befell them,) he said, I beseech you to give audience; The one eternal God of heaven and earth appeared, and spake to our father Abraham, whilst he was in Mesopotamia, (as that (see Judith v. 3.) in a wider notion contains that whole region on the other side of Euphrates from Canaan, ver. 2, Syria, *Chaldea, Mesopotamia, and Babylonia,) that is, whilst he was in the place of his birth, Ur of the Chaldees, Gen. xv. 7, and xi. 31, before the time that his father Terah and he dwelt in Haran, Gen. xi. 31, (where in the way from Ur to Canaan they stayed some years, till Terah's death, ver. 32.)

* Ur in Mesopotamia fuit in via e Tigri Nisibem. Ammian.

3 And said unto him, Get thee out of thy country, and from thy kindred, all villany; and therefore, that thou mayest keep thyself free from their idolatries, and other vices accom-
panying them, I command thee to forsake that place, shew thee.

3. And when he appeared, he commanded him, saying, The country where thou art is overrun with and come into the self and thy father's house, Gen. xii. 1, and remove into another land, which I shall appoint and direct thee to, viz., the land of Canaan, which though now possessed by others, yet I will give unto thee, and to thy seed entirely, Gen. xiii. 14; and by thy readiness to take this journey on this command, I shall discern thy obedience to me.

4 Then came he out of the land of Chaldeans, and out of that country of his (and his father Terah with dwelt in Charran: him, as far as Haran, Gen. xi. 31); and after he had and from thence, dwelt in Haran some years, according to God's command, when his father was dead, he removed into Canaan, Gen. xii. 5.

4. Then, in obedience to that command, he went into this land, 5. And there he pitched his tent, and built an wherein ye now altar, vv. 7, 8, (but was soon fain to remove into dwell.

Egypt, ver. 10, and there to sojourn,) having received

.5 And he gave him a promise of God, that he would give him this whole none inheritance in land of Canaan, ch. xii. 7, for him and his seed to possess to set his foot on: sess, when as yet he had no child, nor likelihood yet he promised that to have any, nor any kind of estate in the land, but he would give it to was a stranger or sojourner there, Gen. xvii. 18, and him for a possession, xx. 1, and xxi. 34, and xxiii. 4.

him, when as yet he had no child.

6. And, Gen. xv. 13, God spake to him again concerning this matter, that before this promise should

6 And God spake on this wise, That be performed to him, his posterity should first sojourn his seed should so-journ in Canaan, and then go down to sojourn in Egypt, journ in a strange land and there should suffer, and be for some time oppress-land; and that they ed like slaves, till the end of four hundred years from should bring them the time of the birth of Isaac (not from the time of into bondage, and the going into Egypt), until the time that the iniquity [a] four hundred years.

9, 10.) under the general name of the Amorites, which inhabited this promised land, should be filled up, and so they fit for God in justice to destroy them, and give away their land from them, Gen. xv. 16.

7 And the nation to whom they shall be in bondage will out, being the sons of Amram, the son of Cohath, the I judge, said God: son of Levi, one of Jacob's sons that went down with and after that shall him into Egypt,) when the time comes of bringing they come forth, and serve me in this place.

this land, I will, saith God, Gen. xv. 14, lay heavy punishments on the Egyptians, and by that means

8 And he gave him make them release thy posterity; and so they shall the covenant of circumcision: and so come and possess this land, and serve me in it.
Abraham begat Isaac, and circumcised him the eighth day; Abraham, when Isaac was born, circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs. 8. And God made a covenant with him, and appointed circumcision as a seal of it; and accordingly Isaac, and circumcised him the eighth day; and Isaac begat and circumcised Jacob, and Jacob his twelve sons, the heads of the twelve tribes, of which this people consisted.

9 And those sons of Jacob were much displeased with one of their brethren, viz., Joseph, and sold him into Egypt; but when he was there, God protected, and provided for, and advanced him miraculously.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh the king of Egypt: and he intrusted the affairs of his whole household, yea and the whole Egypt; and he made him governor over Egypt and all his house.

11 At this time of Joseph's power with Pharaoh there came a terrible famine upon Egypt and Canaan.

11 Now there came a terrible famine upon Egypt and Canaan for seven years' space, and our father Jacob and his children, being then in Canaan, were like to have perished for want of food.

affliction: and our fathers found no sus- 12, 13. And Jacob, understanding that, though the famine was as great at present in Egypt as in tenance. Canaan, yet there was a magazine of corn reserved

12 But when Jacob heard that there was corn in Egypt, he sent his sons twice into Egypt to buy corn ; and though the first time Joseph dealt a little harshly with them, yet

first time Joseph dealt a little harshly with them, yet the second time he made himself known to be their brother, and made it known also to Pharaoh.

14. And by Pharaoh's appointment, Joseph sent for his father and brethren, and their wives and children, which, reckoning in some of their children born Pharaoh.

¹⁴ Then sent Jo-ⁿ in Egypt, together with Joseph and his sons, and seph, and called his sons' sons, made up seventy-five persons.

father Jacob to him, and all his kindred, [b] threescore and fifteen souls. 15. And accordingly Jacob went down to him with his whole family; and he and all his sons died there. 16. And Joseph and some (say the ancients) of his

15 So Jacob went brethren, being first buried in Egypt, were after, at down died into Egypt, the Israelites' going out, removed to Sichem, Jos. xxiv. and died, he, and our fathers. 32, and buried in the field bought by Jacob of the children of Heth. In this case, it is evident, the word "our" refers to the

¹⁶ And were [c]carried over into Syria in Egypt, but by his sons carried and buried, Gen. l. 12, in the field of Machpelah, bought by Abraham of

1 being enraged, *γηλώσαντες.*

the sepulchre that Ephron son of Zoar, Gen. xxiii. 8, or of the sons of Abraham bought for Heth, Gen. xlvi. 32. And so, saith Josephus, some of a sum of money of his sons also.

the sons of Emmor
the father of Sychem. 17, 18. And when the four hundred years began

17 But when the time to be expired, after which the performance of the promise mise to Abraham's seed, of giving them the land of drew nigh, which Canaan, was to commence, the people growing into a God had sworn to Abraham, the people great number, and another king coming to reign in plied in Egypt, Egypt, that forgat the merits of Joseph.

18 Till another king arose, which knew among other things, commanded all their male children not Joseph.

19 The same ⁸ dealt ren to be put to death, Exod. i.) subtily without our kindred, and evil entreated our fathers, so that [d] they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was [e] exceeding fair, and nourished ther up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, in mathematics, and phisick, &c., (see note [a] 2 Tim. iii.,) and was thereby rished him for her speaking (viz., in respect of eloquence and power of own son.

23 And when he was forty years old, God having some way revealed unto him (see note [a]

23 And when he was full forty years 2 Tim. iii.) his purpose of delivering the Israelites old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one resolved to visit them, and see how it was with them.

24 And seeing an Egyptian do injury to an Israelite, he defended him, he took the Israelite's part against him, and in and avenged him

that was oppressed. 25. This he did as an act of that office to which Egyptian:

25 ⁶ For he supposed of his countrymen; and although he had not yet re-

³ circumvented, κατασοφισμένος. ⁴ by casting out their children, or causing them to be cast out. ⁵ brought him up for herself as, or, for a son, ἀνθρέφω τινὶ θερέψη εἰς τὸν πατέρα.

⁶ But, or, And he thought that his brethren did understand, Εὐρύσε δὲ συντίναι τοῖς ἄλλοις.

posed his brethren ceived his commission to that office, but only some would have understood how that God by his hand would deliver them: but he thought fit to do this, (which lawfully he might, they understood not. in the defence of an innocent person's life against an

²⁶ And the next day he shewed himself unto them as they strove, and ^{but by this means,) viz.,} in defence of the one to kill the other, as a first assay or exercise of that office. But ⁷ would have set in this he was mistaken, for the Israelites knew nothing of this purpose of God to employ him, and from saying, Sirs, ye are brethren; why do ye wrong one to another?

²⁶ The next day he interposed himself again as a pacifier or composer of controversies among them, to

²⁷ But he that did see how that would be accepted by them, whether his neighbour wrong they would be likely to receive him as a judge, to go thrust him away, in and out before them, which was another part of saying, Who made thee a ruler and a judge over us?

²⁹ And Moses seeing himself thus repulsed, and,

²⁸ Wilt thou kill me, as thou diddest already might by being known bring hazard on the Egyptian yesterday?

²⁹ Then fled Moses to Midian, and there sojourned with Revel, Exod. ii. 18, or, which is all one, with Jethro, ch. iii. 1, the priest or prince of Midian, Exod. ii. 16, and he kept his sheep, and married his daughter Zipporah, by two sons.

³⁰ And when forty years were expired, whom he had two children, Gershom, so named for his being a stranger or sojourner there, and Eliezer, there appeared to him in the wilderness of mount Sinai, that sought his life, Exod. xviii. an angel of the Lord 2—4.

in a flame of fire in a bush.

³¹ When Moses saw it, he wondered at the sight: and as Moses was feeding his sheep about Horeb or Sinai, he drew near to be hold it, the voice of law out of it, and therefore called the flaming mountain of God, Exod. iii. 2, he saw a flame of fire in a

³² Saying, I am the God of thy fathers, which was the appearing of an angel, according as it was usual for angels to appear: (see note [k] Matt. iii.) ham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and was so terrible to him, and the flame that appeared durst not behold. in the bush so glorious and illustrious, that he durst

³³ Then said the Lord to him, Put not look upon it, but hid his face, Exod. iii. 6.

^b This appearance of an angel is an argument and

⁷ persuaded them to peace, συνήλασεν αὐτοὺς εἰρήνην.

off thy shoes from evidence of my peculiar presence, from which any thy feet: for the place is called holy; and therefore, in reverence due to place where thou standest is such a presence, put off thy shoes &c.

ground. 34. Now is the time come wherein I will certainly

have seen, I visit and relieve that people of mine, the children of Abraham, which, according to what I foretold him, have been used like slaves in Egypt a long time; and to this purpose now I have sent down their groaning, and my angel, the only way of my peculiar presence in am come down to any one place, that I may commune with thee, and deliver them. And send thee on this message, as my commissioner to now come, I will bring them out thence.

35 This Moses 35. And so that Moses, that they would not receive whom they refused, to avenge their injuries or compose their quarrels, saying, Who made vv. 27, 28, was now sent by God to lead them and thee a ruler and a bring them out of Egypt, and to this end an angel judge? the same did send to be a sent to talk with him, and give him his commission, ruler and a deliverer which was done in a glorious manner by a flame in by the hand of the (but not consuming) the bush. angel which appear- ed to him in the bush. 36. And at last, after the working of many terrible

36 He brought prodigies, first in Egypt, then at their departure in them out, after that the Red sea, he rescued them out of Pharaoh's hands; he had shewed won- and after forty years spent in the wilderness, to punish ders and signs in the their murmuring, and to shew forth more of God's land of Egypt, and power and miracles in sustaining them there, they in the wilderness were at last brought by Joshua into Canaan.

forty years. 37. Now what was this Moses all this while but a

37 ¶ This is that prophet foretelling the purpose of God to send another prophet to you in these later days, unto the children of Israel, A prophet Messias, which (though he were God from heaven, shall the Lord your yet) should here be born in an ordinary condition of God raise up unto a daughter of Abraham, and warning you to be sure you of your brethren, to receive and entertain him when he should come, like unto me; him assuring you, that if you hear not (receive not) him, shall ye hear.

38 This is he, that was in the church phen was all this while a demonstrating, in answer to in the wilderness what was laid to his charge, ch. vi. 14.) be utterly with the angel which destroyed ? Acts iii. 32.

spake to him in the mount Sina, and with our fathers : who received the lively oracles to give unto us : 38. This Moses afterward, when the people were encamped in the wilderness, was called up to mount Sinai, where an angel spake to him and the Israelites, and delivered the law to them: see note [a] Rom. iii.

39 To whom our fathers would not obey, but thrust him from them, and Israelites murmured and rebelled against him still,

⁸ oppression, ill usage, κάκωσις. 11 become obedient, δικήσοις γενέσθαι.

⁹ congregation, ἐκκλησίᾳ.

10 living, ζῶτα.

in their hearts turn- and had more mind to be in Egypt again than under ed back again into his government, and to that purpose made them pictures of the Egyptians' gods to go before and lead them, Egypt,

⁴⁰ Saying unto Aaron, Make us gods as Moses did, viz., a calf, ver. 41, only upon pretence to go before us: for that Moses had forsaken them, was gone they knew as for this Moses, not whither, when indeed he was only called by God which brought us unto the mount, to receive commandments to give Egypt, we wot not unto them.

what is become of him.

⁴¹ And when they had made this calf, they very

rejoiced in the works shipp'd. ⁴¹ And they made solemnly worshipped it, and by sacrifice and festiv- a calf in those days, ties celebrated that idol (which they themselves made) and offered sacrifice in the same manner as God himself is wont to be wor-

unto the idol, and shipp'd.

of their own hands.

⁴² This provoked God to forsake them, to leave

them to themselves, to permit them to follow their ed, and gave them own hearts' desires into all the madness they led them up to worship the host of heaven; as to, and so by not restraining, to deliver them up to it is written in the worship the stars of heaven, instead of God, upon book of the prophets, which it is that God expostulates with them, Amos O ye house of Israel, v. 25—"Were the sacrifices which you offered up in have ye offered to me the wilderness all those forty years, offered to me, O slain beasts and sa- cripices by the space ye house of Israel?

of forty years in the wilderness?

⁴³ "Nay, as the grossest idolatry, ye set up a chapter-

let or shrine with an image in it, (see note [e] ch. xix.) and that image the image of one of the Egyptian kings, under the title of Mars; and again, the

the star of your god picture of Saturn, another planet denoting another [g] Remphan, fig- Egyptian god; and these images of these false gods

ures which ye made have been made by you on purpose to be worshipped to worship them: and by you: which idolatry, together with your conse-

I will carry you away beyond Babylon. quent sins, hath brought that captivity upon you,"

Amos v. 26.

⁴⁴ Our fathers had the [h] taberna- 44. These fathers of ours in the wilderness had the

cle of witness in the tabernacle of the testimony, that is, the tabernacle

wilderness, as he had appointed, speaking unto Moses, that he

should make it according to the fashion on that he had seen. he would be served,) or else the tabernacle where

God promised to meet them, the place where he

fathers that came would record his name, Exod. xx. 24, where they

after brought in with were to commemorate his mercies to them, and where Jesus into the possession of the Gentiles, whom God drove out before shewed Moses by God.

45. This their successors under Joshua brought in

¹² have set up, ἀνελάθησε. ¹³ The tabernacle of the testimony was among our fathers, 'Η σκηνὴ τοῦ μαρτυρίου ἦν τοὺς πατέρας ήμῶν.

¹⁴ nations, ἔθνων. ¹⁵ from, ἀπό.

thers, unto the days to Canaan with them, and so it continued till David's of David; time.

46 Who found favour before God, and desired to find a tabernacle for the God service. 46. Who having received special favour from God, desired earnestly to build a standing temple for his of Jacob.

47 But Solomon built him an house. 47. But this temple was not thought fit to be built by him, because, though he were a very excellent

48 Howbeit the person, yet he had had great wars, and shed much most High dwelleth not in temples made with hands; as saith God would not permit him to have this honour of the prophet, building the temple, a place destined to all peaceable-

49 Heaven is my throne, and earth is my footstool: what house will ye build tuous manner.

me? saith the Lord: 48—51. But sure God doth not so dwell in this or what is the place temple (who hath the whole world for his palace) as of my rest?

50 Hath not my hand made all these things? that he should be bound to preserve this for ever from being destroyed, when you have by crucifying his Son thus provoked his vengeance against you, (and this

51 ¶ Ye [i] stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. brings home Stephen's discourse in this chapter to the point which he had in hand, ch. vi. 14,) and continue in the rebellions of your fathers: for sure if David's bloodguiltiness made him incapable of building it, yours will render you incapable of having it continued to you.

52 Which of the prophets have not shewed before of the coming of the Just with the greatest aggravations imaginable, whether One; of whom ye we consider the person thus used by you, or you that have been now the thus used him; he the holiest person in the world, betrayers and murderers that came to be your Saviour; and you the people of derers:

53 Who have received the law ¹⁶ by God to hosts of angels, and by them delivered to you, and yet you have not obeyed it, nor angels, and have not embraced him which came to perfect that law, but kept it. God, the very men for whose sakes the law was delivered,

54 When they heard these things, it, foretelling their destruction for their bloody sins, they were ¹⁷ cut to wound them deep; but instead of producing contrition, exasperated them the more, and put them into an horrible rage against Stephen, and that inflamed their teeth.

55 But he, being full of the Holy

54. This whole sermon, but especially the close of

55. But he, full of courage, looked up far above all

¹⁶ Or, among host, or, troops, als burrayds: see note [f] ch. xiii.
¹⁷ mad in their heart, or, enraged: see note [e] ch. v.

Ghost, looked up fears of their fury; and doing so, he saw an appearance of angels about God, and Jesus God-man standing (as in a posture of readiness to assist and help) close by, or at the right hand of God.

the right hand of
God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him stoned him ; and they that brought evidence against out of the city, and him, ch. vi. 13, and were therefore by law to throw stoned him : and the first stone at him, and are therefore called executors, laid down their clothes at a young man's feet, selves for their work ; and a young man called Saul whose name was undertook to look to their clothes, who consequently Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive these words, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [t] lay not this sin to their charge. And when he had said this, he fell asleep.

° gave up the ghost.

CHAP. VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

1. And Saul, which was after, ch. ix., so strangely converted, and became so renowned an apostle, was then one of those that liked well the stoning of Stephen, and joined in it, ch. vii. 58. And at the same time that they dealt thus with Stephen, they vehemently opposed the professing of the faith at Jerusalem, and persecuted all that did so. And all such, but the apostles, particularly the rest of the seven deacons, and divers others, ch. xi. 19, went out of Jerusalem, and were dispersed into several places through Judæa and Samaria, and as far as Phœnicie and Cyprus and Antioch, ch. xi. 19; and in all those places those that were thus dispersed (being filled

¹ well pleased with the killing of him, συνεύδοκως τῇ ἀραιότει αὐτῷ.

² And devout men with the Holy Ghost, ch. iv. 31.) preached to the ²[a]carried Stephen Jews, and only the apostles continued at Hierusalem, to his burial, and being not yet (all) gone out from thence, made great lamentation over him.

². And some proselytes that were there (see note 3 As for Saul, he [a] ch. x.) made a solemn funeral for Stephen, and made havoc of the mourned at it.

church, entering into every house, and haling men and women committed them to prison.

⁴. And thereupon they that were driven from Jerusalem into Judæa and Samaria, ver. 1, rested not published the glad tidings of the gospel, told every

⁴ Therefore they where what they knew of it.

that were scattered abroad ³ went every where [b] preaching the word.

⁵ Then Philip went down to ⁴ the city of Samaria, and preached Christ unto them.

⁶ And the people yet now in this dispersion and persecution from the with one accord gave heed unto those things which Philip spake, hearing and it in Sebaste, an eminent city in Samaria.

seeing the miracles which he did.

⁷ For unclean spirits, crying with loud voice, came out of many that were possessed with them:

and many taken with palsies, and that were lame, were healed.

⁸ And there was great joy in that city.

⁹ But ⁵ there was a certain man, called Simon, which was a magician, which had done some strange things, which posed and amazed the ignorant people, by which people of Samaria, giving out that himself was some great one:

¹⁰ To whom they all gave heed, from

⁶ the least to the greatest, saying, This man is ⁷ the great power of God.

⁸ the divine power, which in every nation is acknowledged sometimes under one, sometimes under another name, Jehovah, Jupiter, and the like.

² prepared Stephen for. ⁸ passed along publishing, διῆλθον εὐαγγελίζειν. ⁴ a city, πόλις. before this there was, or had been in the city, a certain man, Simon by name, which used sorcery, and astonished &c. Ἀντὴρ δέ τις ὑπόμενος Σίμων, προστήρχεν ἐν τῇ πόλει μαγεῖσας καὶ ἔξιστος. ⁹ small to great, μικροῦ ἐώς μεγάλου. ⁷ the power of God, called the Great: so the King's MS. and the ancient Greek and Latin MS. read it, δύναμις Θεοῦ ή καλούμενη μεγάλη: see notes [e] [f] 2 Thess. ii. 4.

11 And to him they had regard, because that of long time ^bhe had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and ^cwondered, be-

^b he had by sorcery, or the help of the devil, done such strange things that they were amazed at them, (see ver. 13,) and knew not what to think of him.

12. But when Philip, (one of the seven, ver. 5, and ch. vi., called evangelist, ch. xxi. 8, because of his preaching the gospel here, see note [b] John xx.,) by preaching the Christian faith, and doing far greater miracles, had converted them to Christianity, they all came in as proselytes to the gospel, and received baptism of him, all of all sorts.

^c was himself amazed at the miracles Philip did, as the people had been at his, vv. 9, 11.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, or bish-

14. And when the apostles that remained at Jerusalem, ver. 1, heard that by Philip's preaching the whole country of Samaria was converted and baptized, and knowing that Philip had no farther power, they sent two of their own company, Peter and John, them Peter and John:

15. To confirm them, and to ordain them elders in every city one, by prayer and imposition of hands.

the Holy Ghost:

16. (For Philip had not done either of these, nor consequently provided for the necessaries to the continuance of a church; only he had preached the faith, and baptized them with that baptism which Christ commanded to be used, Matt. xxviii. 19, that in the name of the Lord Jesus.)

name of the Father, Son, and Holy Ghost.)

17 Then [c]had they their hands on them, and they received the Holy Ghost.

17. Then Peter and John confirmed and ordained them elders or bishops in all their cities, to rule or govern them in the faith; and in doing it they used

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

18. And Simon the sorcerer seeing those miraculous effects, consequent to the apostles' imposition of hands, offered to give them money for this power.

19 Saying, Give me also this power, that on whomsoever I lay hands, ^dhe may receive the Holy Ghost.

^d he may receive those gifts and graces of working miracles, &c.

^a was astonished, ἀστραμμένος : see ver. 9.

20 But Peter said unto him, "Thy money shall perish with thee, because thou hast thought that the gift of God may be purchased with commodities, with the price of money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be for- given thee.

23 For I perceive that thou art in the [d] gall of bitterness, and in [e] the bond of iniquity.

24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

25 And they, when they had testified faith (bearing witness to the truth which Philip had preached the word of the Lord) who were baptized by him, returned to Jerusalem, and as they went, preached the gospel to all the villages of Samaria, where Philip had not preached it, and had good success in it.

26 And the angel of the Lord spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace (see Oecumenius) of Ethiopia, had been at Jerusa-

9 be with thee to destruction, σὺν σοὶ εἴη εἰς ἀπόλειαν. 10 a wicked conspiracy. 11 a great officer of Candace, δυνάστης Κανδάκης.

I will not receive thy money; and thy offering it shall bring mischief upon thyself, for thinking so meanly of this apostolical privilege bestowed on us by Christ, which sure is not to be bought, like earthly commodities, with the price of money.

21 Thou shalt never have any part of this private, nor right of dispensing or administering of these holy things; for thy design in desiring this is not the enlarging Christ's kingdom, but the getting an opinion

22 Repent therefore, and humble thyself before God for this wicked project of thine, (and humbly beseech his pardon; and it is not impossible but that it may yet be obtained by thee.)

23 For I perceive thou art in a condition poisonous to thyself, and bitter to God, very dangerous to thee, and displeasing to him, and makest this proposal out of a villainous treacherous design, not to advance Christ's kingdom, but to destroy it, and accordingly

24 And Simon besought them that they would pray for him, that God would pardon this wickedness these things which of his, and not inflict on him such punishment as they seemed to foretell would fall upon him.

25 And when they had confirmed those in the faith (bearing witness to the truth which Philip had taught) who were baptized by him, they returned to Jerusalem, and as they went, preached the gospel to all the villages of Samaria, where Philip had not preached it, and had good success in it.

26 And Philip had a vision, and therein an angel from heaven spake unto him, saying, "Arise and go toward the south—

'one intrusted with that office of greatness, which anciently was wont to be conferred on eunuchs, that is, the high treasurer to the queen or king's mother under Candace (see Oecumenius) of Ethiopia, had been at Jerusa-

queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for worship,

²⁸ ¹² Was returning, and sitting in his chariot read Esaias the prophet.

²⁹ Then [f] the Spirit said unto Philip, Go near, and join thyself to this chariot.

³⁰ And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

³¹ And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

³² [g] The ¹³ place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

³³ [h] In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth, being most innocent.

³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

³⁵ Then Philip opened his mouth, though it had one literal completion about the time and began at the of Isaiah's writing it, yet had another higher comple-

¹² And he was returning, and sitting &c., and he read, ήν τε ὁποστρέψων καὶ καθημένος—καὶ ἀρεύτη. ¹³ section. ¹⁴ describe, διαγράφειν: see note [c].

³³ By an assembly and by judgment, by the sanguinum of the Jews, and the Roman procurator Pilate, he was taken away; or, in his state of exinanition and humiliation, when he was apprehended and arraigned by the Jews, he was most unjustly dealt with, put to death, being most innocent. And who shall describe the wickedness of that age that used him thus, which put him to death for coming to do good to them?

^h demanded of Philip, saying, I pray thee—

³⁵. And on occasion of this scripture, which had one literal completion about the time and began at the of Isaiah's writing it, yet had another higher comple-

same scripture, and ^{tion in Christ,} Philip began and preached to him the preached unto him whole Christian faith. Jesus.

36 And as they went on *their* way, Philip began and preached to him the eunuch was by him brought to the

they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, 'I believe that Jesus fulfilled in Christ, and consequently that he is the Christ is the Son of Son of God.'

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, ^{*k*} [i] the Spirit of the Lord caught away Philip, ¹⁵ that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

¹ I believe these prophecies of the Messiah to be fulfilled in Christ, and consequently that he is the Son of God.

^k an angel (see note [f]) of the Lord—

CHAP. IX.

AND Saul, yet breathing out threatenings and slaughter against the dis-
ciples of the Lord, went unto the high priest to give him letters of commission to the con-
priest,

² And desired of sistories of other cities of Syria, (as being under Jeru-
him letters to Da-salem, the grand metropolis of Syria, as well as
mascus to the ¹syna-
gogues, that if he ¹⁴, to seize upon any Christians whatever, and secure
found any of this way, whether they were men or women, by the sanhedrim there.

¹⁸ and, *καὶ*.

¹ consistories : see note [d] Matt. vi.

he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly ^athere shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And Saul, Saul—

the Lord said, I am Jesus whom thou persecutest: ^bit is hard for thee ^[a]to kick against the ²pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord ^{said} unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him ^cstood speechless, ^[b]hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he ^dsaw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, ^ewas not able to see, ver. 9, but was fain to be led to Damascus.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

² goads, κέρπα.

³ hearing indeed the voice, or, thunder.

^a a bright shining cloud (such as Matt. xvii. 5.) encompassed him.

4. And it struck him with great terror, as at the presence of God, which he knew was wont thus to exhibit himself. This made him fall prostrate on his face, and as he did so, there came to his ears a clap of thunder, and out of that this speech directed to him, Saul, Saul—

^b it is thy best way to be obedient to the commands that shall now be given thee, and not to be refractory.

^c I am most ready to do whatever thou commandest me, if thou wilt please to give me knowledge of thy will. And the Lord—

^d were so frightened with the thunderclap which they heard, (though they neither saw any man nor heard what was said unto him,) that they were not able to speak.

^e was not able to see, ver. 9, but was fain to be led to Damascus.

9. And he was not in three days recovered out of that fit, but continued blind, and able to eat nothing, in a kind of trance or ecstasy, ver. 12.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: 'for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before 'the family, (the church, which I am now to erect,) I Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him thee,

said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as he came to Damascus) had sent him to him, not only thou camest, hath to restore his sight to him, but to endow him with sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately XIII. 2.

' who having earnestly prayed that he may recover his sight, in his prayer hath been in an ecstasy, and therein had it revealed to him, that one Ananias should come in, and by bare laying hands on him, recover his sight.

14. And now he is come with commission from the sanhedrim (see ver. 2.) to secure all that publicly avow the worship of Christ, Acts xxii. 16.

15. But the Lord said unto him, Go thy way: for he is a prime special person, whom as a most honourable instrument, or piece of householdstuff in my name before 'the family, (the church, which I am now to erect,) I Gentiles, and kings, have set apart for my peculiar service, (see ch. xxvi. 17,) viz., to preach the gospel not only to the Jews but the Gentiles also, the greatest and supreme among them.

16. And as fierce as he now appears against the Christian faith, he shall suffer very heavy pressures, run many hazards suddenly, vv. 23 and 29, and labour most abundantly, and at last suffer death itself in propounding of it, and this shall now be foretold him by

17. And Ananias went to him, and laying his hands on him, told him that Jesus (that appeared to him as he came to Damascus) had sent him to him, not only to restore his sight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for God's service in the church, to which he had designed him, and to which he is consecrated, ch.

⁴ nations, ἔθνη.

there fell from his eyes as it had been scales : ^b and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, ^b[c] proving that this is very by demonstrating that this Jesus is the Messias. Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then ^bthe disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the ¹disciples: but they

^b and he recovered his sight immediately, and was baptized.

19, 20. And taking food after his long fasting he soon recovered strength perfectly. Soon after this he went from Damascus into Arabia, Gal. i. 17, (of which journey Luke, being not with him, makes no mention,) and from thence returned again to Damascus, and having spent some time with those Jewish Christians which were driven from Jerusalem (ch. viii. 1.) to Damascus, by virtue of his call from heaven, and of Christ's message by Ananias to him, vv. 15, 16, and being filled with the Holy Ghost, ver. 17, he set presently about the preaching of the gospel, and that publicly in the Jewish synagogues, and proclaimed that Christ was indeed the Messias, the eternal Son of God.

21. And all that heard it were amazed at this sudden change, remembering that he had so lately been a special person in the stoning of Stephen, and very vehement against all Christians, and was come to Damascus with commission for this very purpose.

22. But Saul grew every day in spiritual strength, and was soon able to repel all the Jews' arguments to the contrary, and pressed them with such evidence that they were not able to avoid, collecting from the characters and prophecies of the Messias (and there-

¹ had a design, and entered into a conspiracy, and laid wait to assault and kill him.

^b the Christians (see note [a] Matt. v.) took him—

¹ Christians there, but they durst not venture to
^b teaching.

were all afraid of associate with him, not believing that he was a Christian, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had ^m preached ⁿ openly, or in the assembly, ver. 20, preached to boldly at Damascus the people (see note [a] John vii.) the gospel of in the name of Jesus Christ.

28 And he was with them ^m coming in and ⁿ employed in the works of this sacred calling of going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and ^o disputed ^p against ^q the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

^o the city where he was born.

31 Then had the churches rest throughout all Judea and Galilee, and Samaria, and were firmed and improved, superstructing all Christian ^[d]edified; and walking in the fear of the already laid, and more were daily converted to them Lord, and ^oin the by the apostles' discharging that office and duty, to comfort of the Holy Ghost, were multiplied.

31 Now all the Christian assemblies through Judæa, Galilee, and Samaria, were permitted a quiet use of their religion, and daily more and more con-doctrine, and pure pious practice on that foundation which they were designed by the coming of the Holy Ghost, the Paraclete, upon them: (see note [b])

32 ¶ And it came John xiv.)

to pass, as Peter passed throughout all quarters, he came to the Jewish Christians down also to the saints which dwelt at Lydda.

32. And as Peter went his perambulation thorough all those churches he came to the Jewish Christians that dwelt at Lydda.

33 And there he found a certain man named Aeneas, which ^p being sick of the palsy, was not able to move ^o had kept his bed from his bed for the space of eight years.

^o spoke and disputed, διδλει τε καὶ συνεβήσει. ⁷ the Hellenists, τοὺς Ἑλληνοῦτας. ⁸ by the admonition or exhorting, τῷ παρακλήσει. ⁹ was laid on a bed, κατακείμενον ἐπὶ κραβ-βάτῳ.

eight years, and was sick of the palsy.

34 And Peter said unto him, *Aeneas,* Jesus Christ maketh the whole arise, and ¹⁰ make thy bed.

⁹ make ready, prepare for thyself, either to eat or to take rest. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not ¹² delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turn-

35. And hereupon the inhabitants of Lydda and Saron generally received the faith, seeing this man on whom this miracle was wrought.

36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which signifies a roe, she was a very laborious woman, one that wrought much, (see note [k] Luke i., and note [a] Titus iii.) and by that means was very liberal and

good works and almsdeeds which she did.

• and having, by way of preparation for her interring, washed her, according to their custom of burying, they laid her—

• the Christians of Joppa had heard—

¹ poor widows, which had been clothed by her liberality, came weeping to him, and shewed him the evidences and monuments of her charity, the inner and upper garments, (see note [r] Matt. v.,) which either she made, or caused to be made them, while she lived, ver. 36.

¹⁰ spread for thyself, στρῶσον σεαυτῷ. as far as them, διελθεῖν ἂντας αὐτῶν.

¹¹ a roe, Δόρκας.

¹² think much to pass

ing *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called ^{the} saints and widows, lamented their loss, ver. 39, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And ^x it came to pass, that he tarried many days in Joppa with one Simon a tanner.

^{the} Christian professors, and the women that so

^x he abode many days—

CHAP. X.

THERE was a certain man in Cæsarea called Cornelius, a centurion of a guard of soldiers, kept by the Romans to awe the band called the Italian band, ^{2 [a]} A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He ^xsaw in a vision evidently about the ninth hour of the times of his devotions, had a vision, and in it he saw day an angel of God an angel (see note [f] ch. viii.) of God— coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said, Thy prayer so constantly observed at thy set times, and thy many works of charity on all occasions, have been accepted by God as a special sacrifice, and brought come up for a [b]memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner,

1. There was in Cæsarea, a stately city upon the Palestine coast, some seventy miles from Jerusalem, a guard of soldiers, kept by the Romans to awe the band called the Italian band, and one Cornelius a Roman was captain thereof.

2. And this Cornelius was a proselyte of the Jews, and so one that worshipped the true God, he and all his family, though he were not circumcised, and he was a very charitable and devout person, and prayed daily at the set times very constantly.

^x about three of clock in the afternoon, one of the times of his devotions, had a vision, and in it he saw an angel of God an angel (see note [f] ch. viii.) of God—

4. And he discerned it to be a message from God, and with an earnest intent look, and great dread, he said, What is thy pleasure, Lord? And he said, Thy prayers thy many works of charity on all occasions, have been accepted by God as a special sacrifice, and brought down a special blessing upon thee.

whose house is by
the sea side: he shall
^b tell thee what thou
oughtest to do.

7 And when the
angel which spake
unto Cornelius was
departed, he called
two of his household
servants, and ^c a de-
vout soldier of them
that waited on him
continually;

8 And when he had
declared all ^d these
things unto them, he
sent them to Joppa.

9 ¶ On the mor-
row, as they went on
their journey, and
drew nigh unto the
city, Peter ^d went
[c] up upon the
housetop to pray
about the sixth hour:

10 And he ^e became
very hungry, and
would have eaten:
but while they made
ready, ^f he fell into
[d] a trance,

11 And saw heaven
opened, and a cer-
tain vessel descend-
ing unto him, as it
had been a great
sheet knit at the four
corners, and let down
to the earth:

12 Wherein were
all manner of four-
footed beasts of the
earth, and wild
beasts, and creeping
things, and fowls of
the air.

13 And there came
a voice to him, Rise,
Peter; kill, and eat.

14 But Peter said,
Not so, Lord; for I
have never eaten any
thing that is ^g com-
mon or unclean.

15 And the voice

^b give thee knowledge of the mercy designed thee,
and directions for thy whole future life.

^c a soldier, which was also a proselyte, and lived
continually with him.

8. And telling them the whole matter of the vision
he sent them accordingly to Joppa.

^d went up to the roof of the house, (as a place com-
modious for devotion,) about twelve of the clock, or
mid-day, which was another time of prayer used by
pious men.

^e he fell into a trance, such as in which men are
wont to receive visions from heaven.

11. And in a vision he seemed to see heaven—

12. In which were all sorts of creatures, clean and
unclean, those that by the Jewish law a Jew might
touch, and those that he might not, noting the Gen-
tiles and Jews together: (see note [d] Matt. xxiii.)

13. And the voice bid him eat freely and indiffer-
ently of them all, that is, converse and preach freely
to the Gentiles as well as the Jews.

14. But Peter refused, as having thought himself
polluted, ^h ⁱ bound to eat nothing that was forbidden by the law
concerning clean and unclean.

¹ was fasting, ἑτέρῳ πρόσωπῳ.
Matt. xxi. ³ polluted, κούνιος.

² utensil, οἰκεῖος: see Mark xi. 16, and note [b]

spake unto him again

the second time,

' What God hath cleansed, that call ¹ *God hath taken away those interdicts concerning separations between Jews and Gentiles signified by not thou common.*

16 This was done thrice: and the vessel was received up do not thou make any. again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, ² *and stood before the gate,*

18 And called, and asked whether Simon, which was sur-

named Peter, were

lodged there.

19 ¶ While Peter thought on the visi-

on, ³ the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore,

and get thee down,

and go with them,

doubting nothing: ⁴ *for I have sent them.*

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and ⁵ one that feareth God, and of good report among all the nation of the Jews,

was warned from God by an holy an-

gel to send for thee

into his house, and to hear words of thee.

23 Then called he them in, and lodged

them: and therefore where God makes no distinction

again into heaven.

¶ and were just then come to the gate or door.

it was revealed to him by divine afflation (see note [e] ch. viii.,) saying, Behold—

making no question upon those Jewish scruples of the unlawfulness of conversing with Gentiles, for it is by my appointment that they are come to thee.

** a proselyte of the Jews, and generally well esteemed by them, hath seen a vision, and therein was by an angel of God commanded to send for thee to come to him, and say somewhat of eminent concernment to him.*

them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, "a man

¹ took him for an angel, or one sent immediately from heaven to him, and accordingly did behave himself toward him in great humility.

26. And Peter would not receive that expression from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

^m Ye all know that the laws of the Jewish religion permit not a Jew to converse familiarly with any Gentile; but God hath by vision revealed to me,

come unto one of and Gentiles.

another nation; but God hath shewed me that I should not call any man common or unclean.

" an angel appeared to me in the shape of a man

stood before me in bright shining apparel.

bright clothing,

31 And said, Cornelius, thy prayer is

° heard, and thine alms are had in remembrance in the sight of God.

° accepted so far as to bring down this mercy of God on thee, and thine acts of mercy are now likely to be rewarded by God abundantly.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and work-

eth righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by

Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and presently after John Baptist's preaching and bap-

tizing ; this doctrine you cannot but have heard of,

after the baptism which John preach-

ed;

38 How God [e]an-

ointed Jesus of Na-

zareth with the Holy

Ghost and with pow-

er: who went about

doing good, and heal-

ing all that were op-

pressed of the devil;

^p I thank thee (Phil. iv. 14.) for coming. And now we all here are ready to receive any message from God, and to undertake any course that God by thee shall appoint us.

looks not on any one man with favour above others, merely because he is a Jew, or for any such personal external prerogatives, abstracted from actions and qualifications.

35. But of what nation soever a man be, if he undertake the service of the true God, and exercise

works of mercy and devotion, ver. 2, he shall be sure to be accepted by God, and rewarded with higher revelations and graces from him.

36—38. The doctrine which hath been preached thorough all Judea by God's appointment, to wit,

37 That word, I say, that of salvation by Jesus, appointed by God to be published throughout all Judea, and presently after John Baptist's preaching and bap-

began from Galilee, tizing ; this doctrine you cannot but have heard of, viz., concerning Jesus of Nazareth, how by the testimony of the Holy Ghost descending on him, and by

38 the power of working miracles, God authorized him, and accordingly he hath executed his office, an office

of mercy, instructing and calling to repentance, curing

diseases, and casting out devils by the power of God,

which was present with him.

^s The Syriac and old Latin read, *thee*.

for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, ⁶ and shewed him openly;

41 Not to all the people, but unto witnesses ⁷ chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all that in him God would strike a new covenant with the prophets witness, mankind, of which this is the sum, that although men that through his name whosoever believeth in him shall receive remission of God in his name, obtain pardon and remission sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift

of the Holy Ghost.

46 For they heard and came with Peter, wondered extremely that on them speak with the Gentiles—

tongues, and mag- nify God. Then an- swered Peter,

⁶ and gave him to be made manifest, καὶ ἔδειξεν αὐτὸν ἀμφαρῆ γενέσθαι. before, προκεχειροτονημένοις : see note [a] ch. xiv.

' put to death and crucified.

* manifested him to be conqueror over death.

41. But this manifestation was not immediately made to all the multitude of the Jews, but only to his disciples, persons whom God had inclined to leave all and follow Christ, and to receive the faith which he preached to them, and to repose their whole trust in him ; for being crucified by the Jews, and taken from

them, and so they left destitute and hopeless for a while, God was pleased to revive him again ; and as

he had chosen them to be witnesses of all that Christ did when he was alive, so he chose them to be the

witnesses most distinctly of his resurrection, giving

them the honour to eat and drink with him, and to

see him eat and drink after he rose from the dead.

42. Whom therefore he appointed to preach the gospel of Christ to the world, and to proclaim to all to be judge of all men that shall die before, and that shall be found alive at the day of doom.

43. This is he of whom all the prophets foretell,

44. Whilst Peter was thus speaking, the Holy Spirit (either by some way of visible appearance, such as that was on the apostles, Acts xv. 8, or else manifesting himself in them by the effects, the same that had attended the visible descent, Acts ii, the gift of

languages, ver. 46, to some, to others) other gifts and cause that on the graces, fitting them for several conditions in the church : see ch. xix. 6.

45. And the Jews which had received the gospel, wondered extremely that on them speak with the Gentiles—

t bless God for his great mercies to them. Then—

nify God. Then an- swered Peter,

7 ordained

⁴⁷ Can any man forbid water, that these should not be baptized, which have received the Holy Ghost ^{as well as} than baptism, viz., the descent of the Holy Ghost upon them, thereby fitting them for offices in his church, in the same manner as by descent of the Holy Ghost we received our commission? Acts ii.

⁴⁸ And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

² And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

³ Saying, Thou wentest in to men uncircumcised, and didst eat with them.

⁴ But Peter ^{re-}hearsed *the matter* from the beginning, and expounded it by order unto them, saying,

⁵ I was in the city of Joppa praying: and in a ^b trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

⁶ Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

⁸ in like manner even as we? καθὼς καὶ ἡμεῖς;

orderly, ἀρξαμένος ἀκτινίθετο αὐτοῖς καθεῖται.

^a Christians in Judæa heard that the people of other nations, which were not Jews, had embraced the doctrine of Christ.

^{2, 3.} And at Peter's coming to Jerusalem the Jewish Christians (who, though they were converted to Christianity, yet still continued constant to the observation of the Mosaical law of circumcision, of abstaining from unclean things, and the conversation

with men of any other nation, &c.) accused him, that he conversed freely with those that were not circumcised, Cornelius, &c., and eat with them, which the Jews count absolutely unlawful.

^{4.} And Peter thus made his apology, giving an exact account of all that had befallen in this matter.

^b See note [d] ch. x.

^c beasts and fowls, and creepers of all sorts, clean and unclean.

I began and expounded to them

7 And I heard a voice saying unto me, Arise, Peter; make no distinction of clean and unclean, but eat freely of any which thou seest.

8 But I said, Not manded by the law of Moses, and must not now so, Lord: for no break that law, whatsoever thou seemest to command me.

unclean hath at any time entered into my mouth.

9 But the voice answering any kind of meat, save only as it is prohibited by

swered me again God; and therefore God, that made that law, abro-

from heaven, What gating it again, and making all meats clean or free to

God hath cleansed, that call not thou be eaten, thou art not to think any interdict lies

common. on any, but freely to eat of all.

10 And this was done three times: and all were drawn up again into heaven. 11. And as soon as I had seen this vision, there was a thing fell out, which made me discern to what end this vision was designed, not only to reveal to me the lawfulness of eating all sorts of meats, but more principally of conversing with and preaching the gospel to the Gentiles: for immediately—

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose name is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, effects as he did upon us apostles (Acts ii.) presently

as on us at the beginning. 16 Then remember ed I the word of the Lord, how that he

came down (see ch. x. 44.) upon Cornelius and his company, either in the same manner or with the same

after the ascension of Christ, before we entered upon our office.

16. And I could not but apply to these also what Christ said to us, viz., that John Baptist's manner and

* the second time, ἀκ δευτέρου. ³ speak words to thee, λαλήσει βῆματα πρός σε.

said, John indeed ceremony of receiving proselytes should be much ex-baptized with water; but ye shall be bap-tized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what that which we look on as the solemnity of our mission was I, that I could or apostleship—the descent of the Holy Ghost—hath withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Christ to those Jews which spake and used the Greek language and Bibles.

⁷Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he cess the gospel had been preached among them (see

⁴ when we had believed, πιστεύσασιν. οὐδὲ τίς ἡμῖν δυνατὸς κωλύσαι τὸν Θεόν;

⁵ who was I, able to withstand or hinder God? ⁶ speaking, λαλοῦστες. ⁷ Many copies, printed and MS. read Ἑλληνιστὰς, Hellenists.

17. And therefore, when God hath allowed these Gentiles the same privilege which he bestowed on us after our continuing steadfast to the faith of Christ so long, attending him as his constant disciples, when what that which we look on as the solemnity of our mission been also allowed to them, it must have been a downright disobedience to God if I had made a scruple to receive them into the church, or indifferently to preach unto or converse with them.

18. With this account of Peter's they were satisfied, and blessed God for that communicativeness of his goodness, that he had afforded the same mercy to

the Gentiles as to the Jews, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to do so.

19. Then the disciples that were driven from Jerusalem (ch. viii. 1.) went about publishing the gospel (see note [δ] ch. viii.) to the Jews, but to none else.

20. And some of these disciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Christ to those Jews which spake and used the Greek language and Bibles.

21. And God prospered their preaching of Christ, and brought in many converts to them daily.

22. And the apostles that remained at Jerusalem hearing of it, sent Barnabas to confirm them from city to city as far as Antioch.

23. Who coming and seeing with what good suc-

came, and had seen note [d] Heb. xiii., and note [e] Acts xviii.) was glad, the grace of God, was glad, and exhorted and advised them cordially and steadfastly to hold fast them all, that with to Christ.

purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full liever that had many excellent gifts and graces, and of the Holy Ghost by his means also the gospel was received by very and of faith: and much people was many.

added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that ^a whole year they ^b assembled themselves with the church, and taught much people. And the disciples were called Nazarites or Galilæans, instead of those names, [a] called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that shortly there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to [b] the elders by the hands of Barnabas and Saul.

24. For Barnabas was a very pious person, a good man, and full liever that had many excellent gifts and graces, and by his means also the gospel was received by very many.

¶ Paul and Barnabas, for the space of a year, resorted to the place of public assemblies, and instructed and confirmed all that came. And the disciples, or those that received the faith of Christ, being formerly called Nazarites or Galilæans, instead of those names, were styled Christians, and that first in Antioch of any place.

27. And some of the chief men, possibly bishops of Judæa, that had also the gift of prophecy, came by appointment of the church of Jerusalem to Antioch.

28. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there should shortly be a great famine over all Judæa, (see note [e] Matt. xxiv., and note [a] Luke ii,) which accordingly came to pass in the reign of the emperor Claudius: see 1 Cor. xvi. 1.

29. And all the Christians in all places, according to their abilities, resolved to send relief to the Christians in Judæa in this time of dearth, (and among them Helen, queen of the Adiabenii, saith Eusebius, lib. 2. c. 12.) bought a great deal of corn out of Egypt, and sent it to be distributed to them that were in want: see Jos. Ant. lib. 20. cap. 2.

30. And this liberality from other parts of the church was by Paul and Barnabas brought and put into the hands of the bishops of Judæa.

^a assembled in the church, συναχθῆναι ἐν τῇ ἐκκλησίᾳ.

CHAP. XII.

NOW about that time Herod the king ¹ [a] stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to ² take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he hended him, put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but ³ prayer was made [b] without ceasing of the church unto God for him.

6 And when Herod ⁴would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chaine: and the ⁵keepers before the door kept ⁶the prison.

7 And, behold, ⁷the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, ^aGird thyself, and bind on thy outer garment (see note [r] Matt. v.) and thy

1. About this time, an. Ch. 43, Agrippa, grandchild to Herod the Great, having obtained a great part of his grandfather's dominions, and so calling himself by his name, Herod, went about, that is, resolved to persecute the Christians, especially the apostles at Jerusalem, thereby to gratify the Jews.

2. And in that persecution he put James the apostle, the son of Zebedee, to the sword, beheaded him.

3. And perceiving that the Jews gave their votes and consent to his death, and expressed their good liking of it, (see note [c] John viii.,) he proceeded and apprehended Peter also. And it was about the time of the passover of the Jews when he appre-

4. And having imprisoned him, he set sixteen soldiers to guard him, four at a time, two to be always by him and chained to him, (see note [e] ch. xxviii.,) and two to guard the door, ver. 6, meaning, after the feast of the passover, to bring him forth to the Jews, and, if they thought fit, to put him to death also.

6. And the night before Herod intended to bring him into the assembly, before the people, to have their suffrage to put him to death, (see vv. 3. 11,) Peter was sleeping—

7. And an angel came to him, and the light with which he appeared shone in the prison, and the angel smote Peter—

^a Make thyself ready to go out immediately, put on thyself, and bind on thy outer garment (see note [r] Matt. v.) and thy

¹ put forth his hands to mischief, ἐπέβαλεν τὰς χεῖρας κακῶσαι. ² apprehend, συλλαβεῖν,
³ earnest or continual prayer was. ⁴ was about to bring, ἤμελλεν προδύειν. ⁵ watchmen
at the door: for the King's MS. reads, φύλακες πρός. ⁶ watch, τῆν φυλακήν. ⁷ an
angel of the Lord came upon, ἄγγελος Κυρίου ἐπέστη.

thy sandals. And so sandals, and follow me. And Peter did as he was bid. he did. And he saith And he saith—
unto him, Cast thy
garment about thee,
and follow me.

9 And he went out, 9. And he followed him out, but as yet knew not and followed him; that this was really done, but thought he had been in and wist not that it a dream or trance.
was true which was done by the angel;
but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and passed together through one street the angel left them went out, and passed on through one street; and forth-with the angel departed from him.

11 And when Peter was come to him-trance, and knowing that he was so, (as he did not self, he said, Now I ver. 9,) he said to himself, that now it was clear that know of a surety, God had sent his angel to deliver him from the hands sent his angel, and of Herod, and from the malice of the Jews, who verily hath delivered me expected to have had him brought out to them that out of the hand of day, ver. 6.
Herod, and from all the expectation of the people of the Jews.

12 And when he had [c] considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; ^b where many were gathered together ^c praying.

^b a place where many Christians at this time of night met together to pray, and were now performing that office.

13 And as Peter knocked at the door of the ^dgate, a damsel came to ^e[d] hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told

^a and were praying, καὶ προσευχόμενοι.

^b portal, πυλῶνος.

^c to answer.

how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she ¹¹ constantly affirmed that it was even so. Then said they, It is ¹² [e] his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said,

⁴ Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he ¹³ examined the keepers, and commanded ¹⁴ that

they should be put to death. And he went down from Judea to Cæsarea, and *there abode*.

20 ¶ And Herod ¹⁵ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain, and got him to be their friend, they requested

¹ And they being moved with her earnest affirming of it, and yet being confident that Peter was in prison, thought she had affirmed it, not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded, that though Peter himself could not be there, yet there was some messenger sent from him which mentioned his name.

16. But whilst they thus debated, Peter continued knocking—

⁴ Let this be known to the bishop of Jerusalem and all the Christians there, (see note [a] 1 Cor. xv., and note [e] Gal. ii.) And immediately he departed from them to a place of more safety.

[•] carried away as malefactors to punishment. But Peter went down—

^f and having gratified Blastus, the king's chamberlain, and got him to be their friend, they requested Herod that he would be friends with them, as with persons whose whole subsistence was from his favours.

¹¹ with asseverations affirmed, δισχυρίζετο. ¹² a messenger of his. ¹³ questioned the watch, ἀνακήρας τοὺς φύλακας. ¹⁴ them to be carried away, ἀναχθῆναι. ¹⁵ had an intention to make war, πολεμομαχῶν.

their country was nourished by the king's country.

²¹ And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration ¹⁶ unto them.

²² And the people ¹⁷ gave a shout, saying, *It is the voice of a god, and not of a man.*

²³ And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

²⁴ ¶ But the word of God grew and multiplied.

²⁵ And Barnabas and Saul returned from Jerusalem, when they had fulfilled ¹⁸ their ministry, and took with them John, whose surname was Mark.

²¹ And upon this occasion, Herod, having appointed a day to hear and consider that business, being arrayed—

⁸ cried out by way of acclamation, *He speaks more like a god than a man.*

²³ God sent a disease upon him (see this whole story in Josephus, and out of him in Eusebius Eccl. Hist. lib. 2. cap. 10.) because he prided himself in this acclamation of the people, and disclaimed not he was eaten of that blasphemous flattery of theirs: and he was eaten—

worms, and gave up the ghost.

²⁴ And the gospel thrived and had many proselytes, many were daily converted to it.

^b their business in carrying provision for the relief of the poor Christians, (ch. xi. 19,) and took—

CHAP. XIII.

¹ NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ² which had been brought up with Herod the tetrarch, and Saul.

² As they ministered to the Lord, their office of prayer to God (see note [i] Luke i.) and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work consecrate Barnabas and Saul to the apostleship, to whereunto I have called them.

¹⁶ to the people, ἀδημηγόρεις.

¹⁸ the administration, διακονία.

¹⁷ shouted, The voice of God, θυεφώνει, Θεοῦ φωνή.

¹ Now there were some in Antioch, belonging to the church that then was, prophets and doctors, ήσαν δέ τινες ἐν Ἀντιοχείᾳ κατά τὴν οὖσαν ἀκληπίαν προφῆται καὶ διδάσκαλοι.

² foster-brother of Herod, σύντροφος τοῦ Ἡρ.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away about the work designed them by God.

4 ¶ So they, being sent forth by the Holy Ghost, or by the appointment of God himself, (see ver. 2,) they went immediately to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis,

* they preached the word of God in the synagogues of the Jews: and they had with them John, surnamed Mark, ch. xii. 25, who was with them as an attendant, also John to *their* to do any thing wherein they had use of him, and by minister.

6 And when they had gone through the isle unto ^bPaphos, where the temple of Venus was, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with [a] the ^adeputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But [b] Elymas the sorcerer (for so mas signifies,) withheld them—

9 Then Saul, (who

[c] also *is called* Paul,) filled with ^c having a great incitation of the Spirit of God upon the Holy Ghost, set him, looked earnestly on him, and said—

10 And said, ^dO full of all subtlety and all ^dmischievousness, wilt thou not cease to pervert the right ways of the Lord ?

^a proconsul, ἀνθυπάτης.

^b falsehood, forgery.

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the [e] rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of

versely against the light of the gospel, shouldst lose thy sight, which therefore, by the immediate power of God, shall be taken from thee for some time. And immediately he was struck blind, and was not able to go

12. And this act of miraculous blindness upon the sorcerer convinced the proconsul, and converted him to the faith.

13. And Paul, and all that were in his company, except John, who returned to Jerusalem, went by sea from Paphos to Perga, a place famous for the temple of Diana.

15. And after the reading of the lessons, one out of the law, the other out of the prophets, it being the custom for the Jewish doctors to expound and apply some part of scripture to the instruction of the people, the chief persons of the assembly which were present sent to Paul and his associates, to know whether they were prepared to do so.

16. And Paul stood up, and having called for silence, (see ch. xii. 17,) bespake all, both Jews and proselytes, to give audience.

17. The God of Israel chose Abraham &c. and promised to bless and multiply his seed, and accordingly performed it, increasing them to a very great number, even at the time when they were sojourners and slaves (and their children appointed to be killed as soon as

⁵ much stricken, ἐκπληγούμενος.

Egypt, and with an arm they were born) in Egypt, and with many wonderful high arm brought miracles at last brought them out from thence. he them out of it.

18 And about the time of forty years ^{“[f]”}suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, ‘which shall fulfil all my will.

23 Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus the Lawgiver and Judge of the world, to rule and govern all, to fight their battles against sin and Satan.

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think

18. And for forty years, although they rebelled and murmured against him, (and accordingly he sent many punishments upon them, and permitted none of the murmurers to enter Canaan,) yet dealt he with them with much kindness and tenderness, carried them as in his arms, provided for them, fed them miraculously in the wilderness.

he raised up some particular eminent men, to fight their battles for them; and that way of government lasted till the time of Samuel, who, being a prophet, ruled them in God’s name and stead for a while.

I will make use of to rule my people according to my will.

23. And as he promised, so hath he performed; from his posterity is Jesus come, appointed by God to be the Lawgiver and Judge of the world, to rule and govern all, to fight their battles against sin and Satan.

before his beginning to preach, or entrance on his prophetic office, the baptism—

25. And as John preached and baptized he renounced being the Messias, telling them that he was but his forerunner, and that he should shortly come

[“] carried them as a nurse.

⁷ the face of his entrance, προσώπου τῆς εἰσόδου αὐτοῦ.

ye that I am? I am and preach among them, whose disciple, saith he, I not *he*. But, behold, am not worthy to be.

there cometh one after me, whose shoes of his feet I am not this gospel, which Christ thus brought into the world, worthy to loose. 26. And now, brethren, both Jews and proselytes, is sent to be proclaimed and made known to you.

26 Men and brethren, children of the stock of Abraham, and whosoever a-sias, which they might have done if they had com-mong you feareth sidered the predictions of the prophets contained in God, to you is the those lessons and portions of scripture (especially word of this salva-tion sent. prophetic) which every sabbath day are read in their

27 For they that synagogues, but adjudged him to death; and in so dwell at Jerusalem, doing fulfilled those very prophecies which they un-and their rulers, be-derstood not, yet pretended to understand and value

cause they knew him so much; for they said it should be so. not, nor yet the voices of the pro-phets which are read capital accusation produced against him, yet by their every sabbath day, importunity they forced Pilate to condemn him to be

they have [g] fulfil-led them in condem- crucified.

28. And though he were perfectly innocent, no

28 And though they acted their own malice than fulfilled the prophecies found no cause of concerning the Messias, (according to what he him-self said, It is finished, and then gave up the ghost,) death is him, yet de-sired they Pilate that then the officers took him down from the cross and he should be slain.

29 And when they put him into a tomb, sealed it up, and watched it, had fulfilled all that secured him by all ways imaginable.

was written of him, they took him down from the tree, and laid him in a sepul-chre. 30. And yet, after all this, God raised him from the dead :

31. And for forty days he continued upon the earth, and was several times seen (and conversed with,

30 But God raised him from the dead : and did eat and drink, and shewed the print in his hands and side) in the presence of his disciples and

31 And he was seen many days of divers others, who from the beginning had attended them which came up on him as disciples, who now testify this truth unto with him from Gal- all the Jews.

le to Jerusalem, who are his witnesses unto the people. 32, 33. And the subject of this gospel, which we thus proclaim unto you, is the promise made to Abra-

ham, (that in his seed &c.); to Moses, (that God declare unto you glad would raise up a prophet &c.) which promise God tidings, how that the hath now fulfilled in raising Jesus from the dead. Of promise which was made unto the fa-thers, which also that in the second Psalm was a prophecy, when to David, after his great persecutions, it was

33 11 God hath ful-filled, that God had now begotten him, thereupon call-filled the same unto ing him his son ; that is, set him upon his throne, and

⁸ dwelt, κατοικοῦντες. ⁹ not knowing him condemned him, and fulfilled the sayings of the prophets, τοῦτον ἄγνοοντες, καὶ τὰς φωνάς τῶν προφητῶν—κρίναντες, ἐπλήρωσαν. ¹⁰ preach unto you the promise, &c., εὐαγγελιζόμενα τὴν ἀπαγγ. ¹¹ that God hath per-formed it, οὗτοι ταῦτην δὲ Θεὸς ἐπεκελήσκεται.

us their children, given him that title of greatest dignity, and which is in scripture the title of *kings*, as on whom is instated [A] raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

1. 6. (as those that are made like unto another, are, to express that similitude, called his sons, and sometimes have his name communicated to them.)

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the [i] sure mercies spoken literally to the people of Israel, that God would of David.

34. To the same purpose also, that God should not only raise him from the dead, but also secure him never to die any more, (for Lazarus, and others that were once raised, died again,) are those two other known prophecies; one, Isaiah lv. 3, *I will give you the sure mercies &c.*, the expression of an everlasting covenant to perpetuate to them the mercy promised to David, that of giving one of his seed to sit on his throne, (which had been for some time interrupted, but should now be perpetuated to them upon their obedience,) but here accommodated to Christ, that though he were crucified yet he should rise again, and after that never die any more; that is, that Christ, under the title of the Son of David, should be given to the Jews not only in a mortal condition, as David was, but in a firm immutable state: which could not be true of him, if he had not been raised from the dead and assumed to heaven, never to die any more.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

35. And to that most clearly belongs that other place, Psalm xvi. 11.

36. For if those words should be applied to David personally, they could have no truth in them; for he after he had served having lived his term or space of natural life, and his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37. But he, whom God raised again, saw no corruption.

37. But he in whom that prophecy is completely fulfilled, that is, Christ, being sent by God into the world, and crucified, and by the power of God raised from the dead the third day, (before the time came wherein bodies naturally putrefy, viz., seventy-two hours after death, wherein the revolution of humours is accomplished,) never came to die again or putrefy at all.

38 ¶ Be it known unto you therefore, men and brethren, that through this gospel we preach unto you, that this Christ is the

12 For David indeed in his own generation having served the counsel of God, Δαβὶδ μὲν γὰρ ἴδιᾳ γενεᾷ διηπέρθασ τῇ τοῦ Θεοῦ βουλῇ.

man is preached unto you the forgiveness of sins : **Messias**, who by his death hath reconciled God to all penitent believers, and by his life and doctrine taught

39 And by him all us a way wherein we may obtain pardon of sin, such that believe are justified from all things, **39**. And whosoever receives and obeys him shall from which ye could certainly be freed and purged from the wrath of God, not be justified by the law of Moses.

40 Beware therefore from which the law of Moses could not, by all its cere-fore, lest that come monies, washings and sacrifices, purge or cleanse any-upon you, which is **40, 41**. You are therefore nearly concerned to take spoken of in the pro-ceed, and beware that by your obstinate resisting and phets :

41 [*k*] Behold, ye rejecting this way of salvation now preached, and con-despisers, and won-dered from heaven by God's raising Jesus from the der, and ¹³ perish : dead when ye had opposed and crucified him, you do for I work a work not bring a remarkable astonishing destruction upon in your days, a work which ye ¹⁴ shall in yourselves, in the same manner (and a heavier degree) no wise believe, as it fell upon the Jews from the Chaldaæans, Hab. i. 5, though a man de-as a just punishment of their despising the rich mer-clarke it unto you.

42 And ¹⁵when the Jews were gone out in their sins against all the messages sent them by the of the synagogue, the prophets, and by so doing cause the gospel to be re-Gentiles besought moved to the Gentiles, ver. 46 : a thing which will that these words come to pass suddenly in both parts, (the gospel be-might be preached to ing taken from you and preached to the Gentiles, and them the next sab-bath.

43 Now when the so incredible to you, that you will not believe it when congregation was the news of it shall come unto you by them that see broken up, many of it done : (see note [b] Matt. xxviii.)

the Jews and ¹⁶ re-ligious proselytes fol-lowed Paul and Bar-nabas : ¹⁷who, speak-ing to them, per-suaded them to con-tinue in the grace of God.

42. And as they departed from the Jews, the proselytes, or pious persons of heathen birth, desired to hear more of this subject the next sabbath.

¹ who preached to them, and by way of exhortation confirmed them in the doctrine of the gospel : (see note [b] Heb. xiii.)

44 ¶ And the [*I*] next sabbath day came almost the whole city together to hear ¹ the word of God.

¹ the gospel preached by them.

45 But when the Jews saw the multi-tudes, they were filled with envy, and spake against those things which were spoken by Paul, con-

45. And the chief men of the Jews seeing how the multitude thronged to hear it were horribly enraged, and contradicted Paul, and that with contumelies and reproaches cast on him.

¹³ confounded. ¹⁴ will not believe, if any man, *οὐ μὴ πιστεύσῃ τε, ἐδύ τις.* ¹⁵ As they went out of the synagogue of the Jews, *Ἐξιόντων δὲ τῆς συναγωγῆς τῶν Ἰουδαίων.* ¹⁶ wor-shipping : see note [i]. ¹⁷ rage, *ζῆλον.*

tradicting and¹⁸ blaspheming.

46 Then Paul 46. But this no way discouraged Paul and Barnabas waxed nabas, but they put off all fear, and said courageously, bold, and said, It (see note [a] John vii..) that now they had performed was necessary that their charge from Christ, of preaching the gospel first should first have to the Jews, before they applied themselves to the been spoken to you: Gentile world. But seeing ye Jews, said they, be but seeing ye put it have yourselves so obstinately and perversely, that from you, and judge yourselves unworthy you become utterly unworthy and uncapable of re-of everlasting life, ceiving benefit by the gospel, we are now by ap-lo, we turn to the pointment to leave you and preach to the Gentiles; Gentiles. and so we will.

47 For so hath the Lord commanded us, 47. For this was the direction of God, that Christ saying, I have set being first preached to the Jews, and being rejected thee to be a light of by them, should be preached to all other people of the Gentiles, that the world: and this is the sum of that old prophecy, thou shouldest be Isaiah xlix. 6. for salvation unto the ends of the earth.

48 And when the Gentiles heard this, that this pardon of sins and salvation by Christ was they were glad, and allowed them, they rejoiced, and blessed the name of glorified the word of God for this glorious mercy of his revealed in the many as were [m]or- 48. And when the Gentiles heard this good news, gospel; and all they of the Gentiles that had any care dained to eternal life or pursuit of the life to come, the Gentile proselytes, believed. or that were fitly disposed and qualified for the gos-

49 And the word pel to take root in, received the doctrine of Christ of the Lord was pub- lished throughout all thus preached to them.

the region. 49. And the gospel was preached and embraced

50 But the Jews over the whole country. stirred up the²⁰ de-vout and honourable 50. Only the Jews exasperated some of the female women, and the chief proselytes, those of them that were of honourable men of the city, and quality, and the governors of the city, (see note [e] raised persecution a- John i.) and raised— against Paul and Bar-nabas, and expelled them out of their coasts.

51 But they shook off the dust of their by Christ in this case, thereby foretelling and abode feet against them, ing the destruction which should overtake them for and came unto Ico- so doing, left them, and went from thence to Iconium.

52 And the disci- 52. And all the Christians were filled with spiritual ples were filled with joy at what they saw thus performed, and went on joy, and with the zealously in their course. Holy Ghost.

¹⁸ railing, *βλασφημη*. ¹⁹ believed, as many as were disposed for eternal life. ²⁰ wor-shipping women, those of good quality, *σεβομένας γυναῖκας τὰς εὐρχήμορας*: for the King's MS. leaves out *καὶ*.

CHAP. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and ^a so spake, that

^a convinced them so powerfully, that great store both of the Jews and the Greeks, proselytes of the Jews, received the faith.

believed.

2 But the unbelieving Jews ^b stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking ^c boldly in the Lord, which gave testimony unto the word of his grace, and granted abling them to work miracles.

^b preaching the gospel in their public assemblies, (see note [a] John vii.,) and God added his testimony to their preaching, (see note [d] Heb. xiii.,) by en-

signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 ^a And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despicably, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycania, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple

¹ stirred up the minds of the Gentiles, and made them evil affected, ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς. ² publicly through the Lord, which, παρησταθέμενος ἐν τῷ Κυρίῳ τῷ. ³ And as the Gentiles and Jews were bent, ὡς δὲ ἐγένετο ὅρη τῶν ἔθνων τε καὶ Ἰουδ.

from his mother's womb, who never had walked:

9 The same heard Paul speak : ^c who and Paul looking earnestly upon him, and either stedfastly beholding by his words or by the discerning spirit which Paul had, perceiving that he believed that they were able that he had faith to to heal him, said with a loud voice—

10 Said with a loud voice, Stand upright on thy feet. ^d And made so strong, that he leaped and walked. And by the bare speaking of the word he was he leaped and walk- ed.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past ^b suffered all ^h left the Gentiles to their own blind worships.

^c The gods which all the nations worship have put on the shape of men, and come down among us.

12. And Barnabas they looked on as Jupiter, the supreme god, (see ch. viii. 10,) and Paul as Mercury, the interpreter of the will of the gods, because Paul did speak more than Barnabas did.

13. And the priest of Jupiter, whose statue was worshipped before the city as the president of it, came presently to the gates of the house where Paul and Barnabas lodged, and brought oxen to sacrifice, and garlands to put upon their horns when they were to be killed, verily purposing to offer sacrifice to them.

^f they looked upon it as an abhorred blasphemous thing, and rent their garments to express their sense of detestation of it, and ran—

^g idol, false gods (so *vain things* signify, Zach. xi. 17, see note [d] Acts viii.) unto the living God—

nations to walk in
their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us [a] rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

17. And yet, while he did so, left he not off to evidence himself sufficiently to them by that great goodness of his in temporal things, the rain and the like, which are acts of his particular power and bounty, by those means inviting and drawing them off from their impieties.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

18. All which discourse of Paul and Barnabas could hardly restrain the people—

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

i gained by fair words the multitude to be on their side, and to join with them against the apostles : and so in a furious tumultuary manner they threw stones at Paul, and verily believed they had killed him: in which posture they took him, as a dead man, and dragg'd him out of the gates of the city.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to Derbe.

20. But as the Christians there came piously and solemnly to inter him, Paul being not dead all this while, ver. 19, made use of that opportunity, when there were none but believers present, and he rose up, and went thence with them into the city : and the

21 And when they had preached the gospel to that city, many to the faith, they returned—

and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, those whom before they had baptized, and exhorted and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

22. And in all those cities gave confirmation to them to persevere, and hold out against all terrors, counting and resolving with themselves that Christianity bringeth many tribulations necessarily along with it.

23 And when they had [b] ordained elders in every church, and leave of them, referring them to the good providence

⁴ made a good many disciples, *μαθητεύσαρτες ἱκανούς.*

had prayed with of Christ, whose faith they had received, to defend fasting, they com-mended them, and to increase all good things in them. mended them to the Lord, on whom they believed.

24 And after they had passed through-out Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into At-talia :

26 And thence sail-ed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they re-hearsed all that God had done with them, and how he had opened the door of faith unto the Gen-tiles.

28 And there they abode long time with the disciples.

26. And they came back to Antioch, from whence it was that they were sent forth (ch. xiii. 3.) on this voyage, and that with solemn prayer and fasting, for the preaching of the gospel (see ver. 3, and note [d] Heb. xiii.) to these so many cities, of which they had now made an end, and so returned.

^k and that it had pleased God that by their preach-ing to the Jews in the Gentile cities many of the Gentiles had received Christianity.

CHAP. XV.

AND certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

1. And some converted or Christian Jews, which though they believed in Christ yet thought themselves still bound to the observation of the whole Mosaical law, told those of the Gentile proselytes, ver. 19, that were converted to the faith of Christ also, (of whom some, that is, the proselytes of the gates, were not wont to be circumcised, but only sub-scribed to the seven precepts of the sons of Noah,) that they must be complete proselytes of the Jews, submit to their whole law, and so be circumcised, &c., or else they could not be saved.

2. When therefore Paul and Barnabas had no small dissen-sion and disputa-tion with them, they de-termined that Paul and Barnabas, and certain other of them, should go up to Je-rusalem unto the apostles and elders about this question.

2. And Paul and Barnabas opposed these; and the matter being turned into a question, and that undicible among themselves, neither yielding to the other, it was necessary to appeal to Jerusalem, under which, as the prime metropolis, the Jews of all Syria, and so Antioch, were; and accordingly the church governors of Antioch determined to send up Paul and

3 And being brought on their way by the church, they passed through

Phoenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy un-

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much dis-

puting, Peter rose note [g] Rev. iv., and note [e] Gal. ii.) and the bishops

up, and said unto

them, Men and bre-

thren, ye know how

that a good while a-

go God made choice

family, Acts x., should have the gospel preached to

among us, that the

them, and accordingly had, and received the faith,

Gentiles by my

mouth should hear

the word of the gos-

pel, and believe.

8 And God, which accepteth

the hearts, and fit to be baptized, giving them that great witness

bare them witness,

from heaven, sending down the Holy Ghost upon

Ghost, even as he

did unto us;

Barnabas, and some others with them, to the bishop of Jerusalem, and the apostles that were there, and the other bishops of Judæa (see note [b] ch. xi.) belonging to that metropolis, to advise whether the Gentiles that received the faith, and lived among the Jewish believers, should be bound to be circumcised or no.

3 And the church bore the charges of their journey (see note [a] 1 Cor. xvi.); and as they went through Phœnice and Samaria, they told them the great news that occasioned this their journey, the coming in of the Gentiles to the faith: and all the Christians were very much joyed at it.

4, 5 And when they came to Jerusalem they were kindly received by the Christians there, and particularly by James, the brother of the Lord, then bishop of Jerusalem, and thence called an apostle (see note [b] on the title of the Epistle of James, and note [a] 1 Cor. xv.) by Peter, ver. 7, and by John, Gal. ii. 9,

remaining there at that time, and by all the bishops of Judæa, (see note [b] ch. xi.,) and began their message by telling them also what success God had given to their preaching among the Gentiles, and how that when the Gentiles, proselytes, or others, uncircumcised, came in to the faith, some Judaizing Christians, of the sect of the Pharisees, said, that such of the Gentiles as came in to the faith of Christ were to be obliged to receive circumcision, and to observe, not only the seven precepts of the sons of Noah, but also all the ceremonies of the whole Judaical law.

6 Hereupon James the bishop of Jerusalem, and Peter, and John, the apostles (see note [a] 1 Cor. xv., note [g] Rev. iv., and note [e] Gal. ii.) and the bishops of Judæa, met in council to deliberate and debate about this difficulty.

^a some uncircumcised proselytes, Cornelius and his family, Acts x., should have the gospel preached to among us, that the them, and accordingly had, and received the faith, Gentiles by my and never were circumcised.

8 And God, that knew the sincerity of their hearts, testified that they were believers, such as were

acceptable to him (though they were not circumcised)

knoweth the hearts, and fit to be baptized, giving them that great witness

bare them witness,

from heaven, sending down the Holy Ghost upon

them in like manner as he was before sent down upon

the apostles, Acts x. 44.

¹ set forth, προτεμφέστες.

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, ^{to put a yoke upon} which all the Jewish rites (particularly circumcision) were first ordained, that is, took them off from all the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren: and so they, if they believe, have the same thren, hearken unto me:

14 Simeon hath declared how God at the first ^{did} visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue told by the old prophets; for so, Amos ix. 11. they are of men might seek the words of God: After this—

after the Lord, and all the Gentiles, upon whom my name is called, saith the

16, 17. In the latter days (the age of the Messias wherein now we are) I will rebuild me a church among the Jews, those few of them who shall believe

² in putting. ³ looked down to take out of the Gentiles, or, was pleased to take.

Lord, who doeth all in Christ, (see note [a] Heb. viii.,) who, together with these things. the believing Gentiles, shall become my people, saith the Lord Jehovah, whose wonderful work this is, to

¹⁸ Known unto God make the Jews and Gentiles one people, and who doth ⁴ are all his works very well like that Jews and Gentiles should be thus from the beginning united, though formerly he had made some difference of the world. between them.

¹⁹ Wherefore my sentence is, that we ^{18.} This, though it were not brought to pass actu-trouble not them, ally till these latter days, was yet foreseen and pre-which from among determined by God long ago, and accordingly thus the Gentiles are turn- foretold through revelation from God by that prophet. ed to God :

²⁰ But that we ^{19, 20.} Therefore my conclusion and determination write unto them, that is, that we should not require or force them to be they abstain from circumcised who from Gentiles turn Christians, but pollutions of idols, content ourselves that they receive the precepts of the and from fornicati- sons of Noah only, as proselytes of the gates are wont on, and from things strangled, and from to do.

blood.⁵ ^{21.} Nor need we Jews to fear that this will bring

²¹ For Moses ⁶ of a contempt upon Moses or the law of the Jews, for old time hath in e- the contrary appears by the Christian practice, even very city them that preach him, being where these proselytes of the Gentiles are; there the read in the syna- books of Moses, as hath been customary from of old, gogues every sab- are still continued among them to be read aloud in bath day. the synagogue every Saturday, (to which the council

²² Then pleased it of Laodicea did after add the reading of a chapter in the apostles and elders, with the whole church, ⁷ to send chosen men of their own company to Antioch with Paul and Barnabas; ^{namely,} Judas surnamed Barsabas, and Silas, ⁸ chief men among the brethren:

²² And they wrote letters by them after this manner; The apostles and elders to go along with Paul and Barnabas to Antioch; and and brethren ^{send} the persons pitched on were Judas and Silas, bishops greeting unto the of several churches: (see note [e])

brethren which are of the Gentiles in ^{23.} And they put their decree into form of an Antioch and Syria epistle, in these words, The apostles &c., that is, The and Cilicia: bishop of Jerusalem, and Peter and John the apostles,

⁴ Or, *is his work*: for the King's MS. and the ancient Greek and Latin read, γνωστὸν τῷ Κυρίῳ τὸ ἔργον αὐτοῦ. ⁵ Or, *whatsoever they would not have done to themselves, and do not to others*: for the ancient Greek and Latin MS. and many other copies here add, καὶ δύο μὴ θέλουσιν ἐαυτοῖς γενέσθαι, ἔτεροι μὴ ποιέσθαι: and so ver. 29. ⁶ from the ancient times, ἐκ γενεῶν ἀρχαῖσσιν. ⁷ having chosen men out of themselves to send, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι: so ver. 25. ⁸ governors, ἡγουμένους.

and the bishops of Judæa, and the whole society of Christians (see note [b] ch. vi.), salute the church of the Gentiles (see note on Rev. xi. 6.) which is in Antioch the metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jerusalem: (see ver. 2.)

24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, ⁹ [b] subverting your souls, saying, *Ye must be circumcised, and keep the law: to whom we gave no such commandment:*

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who [c] shall also tell you the same things by mouth.

28. For it seemed good to the Holy Ghost, and to us, ¹¹ to lay upon you no greater burden than these necessary things;

29. [d] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: ¹² from which ¹³ if of Adam and Noah;

24. When we received advertisement that some of the Judaizing Christians which went from hence, ver. 1, endeavoured to subvert you, and to carry you away to a groundless new doctrine, of the necessity of all Christians being circumcised, they having no manner of commissions or instructions from us to do so:

25. We decreed in council, and resolved to send a couple of our own bishops to accompany those two which came from you, Barnabas and Paul,

26. Persons with which we have little reason to find any fault in what they have asserted in this matter of difference, but to give them our testimony that they have in preaching the gospel behaved themselves with all sincerity and uprightness, and run the hazard of their lives for the gospel's sake, and for the service of Christ.

27. We have sent, I say, with them Judas and Silas, on purpose that they might tell you by word of mouth more at large what here we write more briefly.

28. Viz., that we, the bishop of Jerusalem, to which, as the prime metropolis, all Syria and Antioch doth belong, together with Peter and John, the apostles here abiding, and the bishops of Judæa, all together in council, having prayed to God to send his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Christians shall not be obliged to circumcision or other Judaical observances, (ordinarily required of all that will be Jewish proselytes, or enter into the Mosaical covenant,) or to any more than

those few things that have among the Jews been required of all proselytes of the gates, (that is, of all the Gentiles that were in any wise permitted to come into their temple to worship God.)

29. Viz., to observe the seven precepts of the sons of Adam and Noah; which sort of precepts if you ob-

⁹ removing your minds. ¹⁰ ventured their lives to all temptation: for the Greek and Latin MS. reads, παραδέσωκος: τὰς ψυχὰς αὐτῶν — εἰς πάντα τεμαχούν. ¹¹ that no more burden be laid on you, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος. ¹² see ver. 20. ¹³ keeping, διατηροῦντες: see note [d].

ye keep yourselves, serve, there shall be no more of the Mosaical law re-
ve shall do well. quired of you, particularly circumcision shall not.
Fare ye well.

30 So when they
were dismissed, they
came to Antioch :

and ^bwhen they had gathered the multi-
tude together, they delivered the epistle : ^b calling the church together, presented the decretal
epistle to them in the presence of the whole congrega-
tion.

31 Which when they had read, they rejoiced for the ¹⁴con-
solation. 31. And when the church had received and read
their letter, they were much joyed at the approbation of
their practice by the apostles: (see note [b] John xiv.)

32 And Judas and Silas, being ^[e]pro-
phets also them-
selves, exhorted the brethren with many words, and confirm-
ed them.

32. And these two bishops of Judæa were endued
with a prophetic spirit, able to expound and interpret
scripture, and usually employed in confirming and
building up believers in the faith, and accordingly
thus they did here.

33 And after they had tarried *there* a time, they took their leaves to depart, with farewells
space, they were ¹⁵let go in peace from the brethren unto ¹⁶the apostles.
33. And when they had stayed at Antioch some
and thanks, and prayers for their prosperity, ver. 40,
(see Matt. x. 13.) and the like, to those of Jerusalem,
James and Peter &c., which had sent them.

34 Notwithstanding it pleased Silas to abide there still.
34. But upon some occasion Silas chose not to return yet, but stayed with Paul and Barnabas.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others
also.

35. And Paul and Barnabas stayed at Antioch in-
structing them that had received the faith, and reveal-
ing it to them that had not, and so did also divers
others of the disciples which came thither, ch. xi. 19.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, ^cand see how they do.

37 And Barnabas ¹⁷determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them constantly in the preaching of the

¹⁴ exhortation, παρακλήσει : see ch. ix. 31. ¹⁵ dismissed with peace, ἀπελύθησαν μερ' εἰρήνης. ¹⁶ Or, them that had sent them : for the King's MS. and the ancient Greek and Latin read, τοὺς ἀποστέλλαντας αὐτὸύς. ¹⁷ counselled, ἀβουλεύσατο.

from Pamphylia, and gospel and following their business, Paul resolved he went not with them should not be taken with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren ^dunto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

^d to the favour and mercy of God.

CHAP. XVI.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, ^athe son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders ^bwhich were at Jerusalem.

5 And so were the churches established in the faith, and in-

^a his father was a Greek, but his mother a Hebrew, named Eunice, and a Christian, ² Tim. i. 5: he therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eighth day.

². Who was a Christian approved of all in Lystra and Iconium.

3. Him Paul chose to go and accompany and assist him in preaching, which because the Jewish Christians would not let him do, (the proselytes of the gates, or uncircumcised, being not permitted to come into the same court of the temple with the Jews, at least they would never hearken to or benefit by his preaching, having a special aversion to such,) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood being known to all.

^b which had assembled at Jerusalem in council, ch. xv.

5. And thus they confirmed the churches, and every day converted many to the faith of Christ.

creased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden

^c of the Holy Ghost to preach the word ^{see ch. xviii. 5.)} to preach the word in Asia, after they—

7 After they were come ¹⁾ to Mysia, ^d over against Mysia, they purposed to pass by Bithynia; but they received a revelation which forbade them. ²⁾ into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down by Mysia, they came down to Troas. 8. And therefore not coming to, ver. 7, but passing to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, ^e assur-
edly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which ^f is ^g the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city ^h by a river side, [a] where ⁱ pray-

^e upon discourse, resolving from the vision that the Lord—

^f had a very fair gale that brought us directly to Samothracia—

^g a metropolis of one part of Macedonia, and this city a colony of the Romans, ver. 21: and we were—

^h where by a river side there stood an oratory; and thither we went; and going in found many wo-
men together, and to them Paul preached the gospel.

^{1) by, or, over against, κατά.} ^{2) by Bithynia, κατὰ Βιθυνία.} ^{3) a prime city of a part, πρώτη τῆς μερός τῆς Μακ. πόλις.} ^{4) a place of prayer was reputed to be, or, we thought there was an oratory: for the King's MS. reads, ἐρωτιζομένη προσευχὴν εἶναι.}

made; and we sat down, and spake unto the women which ⁵ resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, ¹ which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a [b] spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains

¹ a proselyte of the Jews, was an auditor, and by the grace of God she received the faith.

* If ye believe my conversion to be sincere, do me the favour to come into my house—

¹ to the oratory (see note [a]), that a young maid that had a prophetic spirit by being possessed by some devil (Lev. xix. 31.), which spake from within, or out of the belly of her, which had gained her masters a great deal by telling of strange things, whether future or otherwise, met us.

^m that evil spirit that possessed her, I command—

⁵ assembled there, συνελθούσας.

was gone, they
caught Paul and
Silas, and drew *them*
into ^{the} ⁷ market-
place unto the rulers,

20 And brought
them to the ⁸ magis-
trates, saying, These
men, being Jews, do
exceedingly trouble
our city,

21 And teach cus-
toms, which are not
lawful for us to re-
ceive, neither to ob-
serve, being Romans.

22 And the multi-
tude rose up to-
gether against them:
and the magistrates
[c] rent off their
clothes, and com-
manded to ⁹ beat
them.

23 And when they
had laid many stripes
upon them, they cast
them into prison,
charging the jailor
to keep them safely:

24 Who, having re-
ceived such a charge,
thrust them into the
inner prison, and
made their feet fast
in the stocks.

25 ¶ And at mid-
night Paul and Silas
prayed, and sang
praises unto God:
and the prisoners
heard them.

26 And suddenly
there was a great
earthquake, so that
the foundations of the
prison were shaken:
and immediately all
the doors were open-
ed, and every one's
bands were loosed.

27 And the keeper
of the prison awak-
ing out of his sleep,
and seeing the prison
doors open, he drew

⁶ laid hold on, ἔτιλαθόμενος.
στρατηγοῖς: so vv. 22. 35, 36.

ⁿ the place of judicature unto the rulers,

20, 21. And apprehended and brought them to the captains of the bands of Roman soldiers, (see note [g] Luke xxii.,) telling them, that these men being Jews (under which name they contained Christians also, not discerning the difference between them, and teaching a religion contrary to theirs, prohibited by the Roman laws, (which permitted the practice of no worship but what was approved by the senate,) did much disquiet and disturb the city, which was a Roman colony, ver. 12, and being partaker of the privileges of the city of Rome (see note [e] ch. xxii.) was to be governed by the Roman laws.

⁷ court, τὴν δικαστήριον: see note [b] Matt. vii. ⁸ captains,
⁹ beat them with rods, βασθίζειν.

out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out of the inner prison, them out, and said, ver. 24, and said, Sirs, I see and acknowledge that Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and ¹⁰ washed their stripes ; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the servants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

30. And brought them out of the inner prison, the doctrine taught by you is the truth of the eternal omnipotent God, thus testified by him by miracles, which therefore all are bound to receive that will be saved. Tell me, I beseech you, what I must do to be capable of that salvation.

31. And they told him, that the receiving and embracing the doctrine of Christ, and regulating his life according to it, was that which was required of him

32. And they preached the gospel to him and to—

[°] used the best remedies he could to assuage the pain and heal the wounds and soreness that remained from their scourging, and was baptized—

¹⁰ washed them from their stripes, ἔλουσεν διὸ τῶν πληγῶν.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, 39. And they came and brought them out of the jailor's house, which was now their prison, ver. 34, and brought them out, and desired them and gave them very fair words, and attended on them to depart out of the out of the prison.

city.
40 And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

40. And from the prison they went to the house of Lydia; and having spent some time in confirming the Christians (see note [b] John xiv.), they went out of Philippi.

CHAP. XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to ^a Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 ¹ Opening and alledging, that ^b Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

^a Thessalonica, another metropolis of Macedonia, where was—

^b the Messias promised to the Jews must needs—

¹¹ exhorted, παρεκάλεσαν. ¹ Explaining and setting before them, that the Christ ought to suffer and rise — and that this is Jesus Christ whom I declare unto you, Διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν Θεον παθεῖν — καὶ ὅτι οὗτός εστιν ὁ Χριστός Ἰησοῦς, διὸ ἐγὼ καταγγέλλω ὑμῖν.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason
hath received: and
these all do contrary
to the decrees of Cae-
sar, saying that there
is another king, one
Jesus.

8 And 'they troubled the people and magistrates were troubled, (see bled the people and note [b] Luke xvi.,) when they heard these things. the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

² worshipping Grecians: see ch. xiii. 50. men of the officers of their courts, and make καὶ δύλωσοιςσατε. ⁵ troubled the w

³ worshipping Grecians: see ch. xiii. 50. ³ being enraged, ἤλιστατες. ⁴ wicked
men of the officers of their courts, and making a tumult, τῶν ἀγοραίων τυράννος ἔρδας παρεπός,
καὶ δύλωσιθραρες. ⁵ troubled the world.

⁶ troubled the world.

³ being enraged, *γηλώσαντες*

* wicked

11 These were more ⁶ of a more ingenuous, mild, (see Chrysostom,) pliable than those in Thessalonica, ⁷ in able temper, more receptive of the Christian doctrine than those of Thessalonica, and they readily embraced the word with all the gospel, and spent their time every day in search-readiness of mind, ing the scriptures and observing whether what was and searched the thus taught by Paul were agreeable with that which scriptures daily, the scriptures say of the Messias. whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

12. Many therefore of those Jews received the faith; and so likewise of the Gentiles many of the better sort, both women and men.

13 But when the Jews of Thessalonica, which had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

13. And when those Jews of Thessalonica, which opposed Paul there, had knowledge—

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

14. And suddenly the Christians, to delude the persecutors, sent Paul toward the sea side, as if he meant to take ship, whereas he meant to go a-foot to Athens: but Silas—

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was ⁸ stirred in him, when he saw the city [b] wholly given to idolatry.

17 Therefore disputed he in the synagogue of the Jews to the Jews and proselytes, but gogue with the Jews, and ¹⁰ with the devout persons, and in known the Christian doctrine to all the heathens that the market daily with he met with there. them that met with him.

⁶ ingenuous, εἰρηνήστεροι. ⁷ who received, οἵτινες. ⁸ exasperated within him, παρεπέπλω ἐν. ⁹ seeing their city to be full of idols. ¹⁰ worshippers : see ch. xiii. 50.

18 Then certain philosophers of the two contrary sects, one that denied all providence, Epicureans, and of the other that denied all freedom of will, encountered the Stoicks, encountered him. And some him—

said, What will ¹¹this [c] babbler say? o-
ther some, He seem-
eth to be a setter
forth of strange
gods: because he
preached unto them
[d] Jesus, and the
resurrection.

19 And they took
him, and brought him
^a unto [e] Areopagus,
saying, May we know
what this new doc-
trine, whereof thou
speakest, is?

20 For thou bring-
est certain strange
things to our ears:
we would know
therefore what these
things mean.

21 (For all the A-
thenians and stran-
gers which ¹² were
there spent their
time in nothing else,
but either to tell, or
to hear some new
thing.)

22 ¶ Then ¹Paul
stood in the midst of
¹³Mars' hill, and said,
Ye men of Athens,
¹⁴I perceive that in
all things ye are too
[f] superstitious.

23 For as I passed
by, and beheld your
devotions, I found
an altar with this
inscription, [g] TO
THE UNKNOWN

GOD.¹⁵Whom there-
fore ¹⁶ye ignorantly
worship, him declare
I unto you.

24 God that made
the world and all any shrine of man's framing.

¹¹ this idle fellow.

¹² sojourned there, ἐπιδημοῦντες.

¹³ Areopagus : ver. 19.

¹⁴ I look upon you as those which are generally given to the worship of more gods, or demons, than any, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ¹⁵ worships or deities, σεβάσ-
ματα : see 1 Thess. ii. 4. ¹⁶ ye worship and know not, οὐ οὖν ἀγνοοῦντες εἰσεβείτε.

18. And some of the learned men of Athens of the
two contrary sects, one that denied all providence,
the other that denied all freedom of will, encountered

the other that denied all freedom of will, encountered
him. And some him—

said, What will ¹¹this [c] babbler say? o-
ther some, He seem-
eth to be a setter
forth of strange
gods: because he
preached unto them
[d] Jesus, and the
resurrection.

^b unto [e] Areopagus, ^b to the place of judicature at Athens, and exam-
ining him what new religion it was that he taught.

20. For all that yet we hear is very new and
strange: we desire to have a full account of all.

ⁱ Paul being brought before the judges in Areopag-
us, said, Ye Athenians have a greater number of
gods, which ye worship, than any other cities have.

^k This God therefore whom you acknowledge not
to know, and yet profess to worship, is he that I
preach, the invisible God of heaven and earth, ruler,
I unto you.

¹ God that made
because creator, of all, which cannot be contained in
the world and all any shrine of man's framing.

things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands,¹⁷ as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should after him that created them, and worship him. And seek the Lord, if though they were left through their sins, as in the haply they might¹⁸ feel after him, and find him, though he be not far from every one of us:

28 For [h] in him we live, and move, and have our being; as certain also of your own poets have then poet said, For we are also said, For we are also his offspring.

29 Forasmuch then as we are the off-son of God, we work of our hands, such as a piece of gold, or silver, or stone, with a signature upon it.

30 And the times of this ignorance God winked at; but tinued idolatry of the heathens for many years, (which now commandeth all might provoke him to desert them for ever,) now men every where to sends us to you, their progeny, to call you to repent-

31 Because he hath appointed a day, in the which he will judge the world in whole world shall be judged,

25. Nor can any image made by man be a proper instrument to worship or propitiate him, he being so far from wanting any help of ours, that he gives to all their very life, and all that they have.

26. And from one Adam first, and then from one Noah, hath framed a whole world of men, fixing times and places in great order and wisdom of disposal.

27. And the end of all that is, that they might look dark, in gross ignorance, yet was God so palpably to be discerned, that by feeling or groping, as blind men in that dark, they might, if they would but seek, find him, who is indeed very near every one of us, even as the soul that animates every one:

28. For our life, motion, and subsistence, is wholly through him, according to that which Aratus an hea-

your own poets have then poet said, For we are—

said, For we are also

his offspring.

29. God therefore being our creator can in no rea- son be supposed by us his workmanship to be the spring of God, we work of our hands, such as a piece of gold, or silver, or stone, with a signature upon it.

30. And it is certainly long enough that men have gone on in such prodigious conceits as this: bc it ven by art and therefore now known unto you, that there is place of repentance, if you will make haste to accept it; for

30. And the times of God, not looking or fastening his eyes upon the con-²⁰ tinued idolatry of the heathens for many years, (which now commandeth all might provoke him to desert them for ever,) now men every where to sends us to you, their progeny, to call you to repen-

31. Because he hath others, a covenant of free pardon upon reformation.

31. Having now determined the way by which the judge the world shall be judged, viz., by their receiving

17 nee.ling, προσδεδμενος.

18 himself giving, αὐτὸς διδούς.

19 grope him out,

ψηλαφίσειν αὐτόν.

20 ta'king no notice of, doth now command, ἵπεριδὼν, ταῦν παραγγ.

righteousness by *that* or not receiving of Christ, whom, by raising him from man whom he hath the dead, he hath held out to all men to believe on; ordained; ²¹ whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

32. And when he mentioned that of rising from the dead, some of those learned men, the Epicureans especially, which denied all future life, fell a scoffing, and others said—

34. And some believed, and associated with him, particularly Dionysius, one of the senators or judges in Areopagus, (see note [e].) and Damaris his wife, and some others.

CHAP. XVIII.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (*because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were

^a (Claudius, the emperor of Rome, having about this time, toward the latter end of his reign, (see note [a] ch. xxvi.) made an edict to banish the Jews out of his dominions, especially from Rome and Italy, and those parts.)

3. And Paul being by trade a tent-maker, as they were, associated and wrought in his trade with them, 1 Cor. iv. 12, and ix. 6. 12.

4. And every sabbath he preached the gospel in the synagogues of the Jews, labouring to convince them all that were present, both Jews and Grecians, viz., those that were Greeks by birth, but proselytes to the Jews' religion.

²¹ having offered faith unto all, πιστιν παρασχόντες πάσιν.

come from Macedonia, ^b Paul ¹ was [a] pressed in the spirit, and testified to the Jews *that Jesus was Christ.*

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision,

^c Be not afraid, but

speak, and hold not

thy peace:

10 For I am with thee, and no man that shall set on thee to men in this heathen wicked city that will receive the hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 ¶ ^d And when Gallio was the de-

puty of Achaia, the

Jews ^e made insur-

rection with one accord against Paul, saying—

^b Paul being extraordinarily troubled or grieved at the obstinacy of his countrymen the Jews, did his utmost to convince them that Jesus was the Messias, or else he was very earnest in discourse, spake very vehemently to them on this subject, resolving to make it his last and (upon their refusing) to press no more, to leave them and preach to the Gentiles.

6. And when they not only withheld him, but reviled, or used him contumeliously, he used that ordinary ceremony of shaking his shoes, or other his garments; noting thereby his opinion of their great unworthiness of having the gospel farther preached to them, and withal aboding sad consequents to them.

And he said unto them, Having thus warned you, I am free from the guilt of your destruction, which will certainly come upon you; I will stay no longer among you Jews, but without any scruple preach to the Gentiles of this and other cities.

7. And going out of the synagogue he went into a private house in Corinth, the house of one Justus, by birth a Gentile, but a Jewish proselyte.

^c Fear nothing; for I will be present with thee, to secure thee from all harm; but, on the contrary,

preach confidently in this place, considering that though some oppose, yet there be many pious men in this heathen wicked city that will receive the gospel.

^d preaching the gospel to them of Corinth and of all Achaia, and farther instructing and confirming them that received it.

12. But the Jews throughout the whole region of Achaia banded against him, and brought him before the tribunal of Gallio, the proconsul of that province,

¹ Or, was moved in speech: for the King's MS. and the ancient Greek and Latin read, οὐεῖχε τῷ λόγῳ. ² the Christ: τὸν Χρ. ³ reviled. ⁴ And Gallio being proconsul, Γαλλίων δὲ ἀνθυπατεῖοντος. ⁵ set themselves unanimously, κατέστησαν διοικηταί.

and brought him to the judgment seat,
13 Saying, This *fellow* persuadeth men to worship God

^acontrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or

^bwicked ^clewdness,

O ye Jews, ^dreason would that I should bear with you:

15 But if it be a question ^eof words and names, and ^fof your law, look ye to *it*; for I will be no judge of such mat-
ters.

16 And he drove them from the judg-
ment seat.

17 Then all the Greeks took Sosthe-
nes, the chief ruler this was in the reign of Claudius, who set out an

of the synagogue, and beat *him* before the judgment seat.

And Gallio cared for none of those things.

18 ¶ And Paul after ^[a] this tarried there yet

a good while, and then took his leave

of the brethren, and sailed thence into Syria, and with him

Priscilla and Aquila; ^b having shorn *his*

head in Cenchrea: for he ^[b]had a vow.

19 And he came to Ephesus, and left them there: but he

himself entered into the synagogue, and reasoned with the

Jews.

20 When they de-
sired *him* to tarry longer time with

^c another way than what the law of the Jews, ver. 15, determines.

^f See note [d] ch. xiii.

15. But seeing the question betwixt you is only a verbal controversy—as whether Jesus be to be called and acknowledged the Messias; and of names, whether it were lawful for Christians by that name or by that of disciples &c. to distinguish themselves from incredulous Jews; and concerning the law of you Jews, whether it condemn all Gentiles that are not circumcised, and make it utterly unlawful to converse

with such; all which are things of that nature that I understand not, and of which consequently I am no

competent judge; and seeing there is yet no law set out by the emperors against Christian religion (for this was in the reign of Claudius, who set out an edict against the Jews, ver. 2, but none against Christians, any otherwise than as they were comprehended under the name of Jews)—this matter belongs not to my cognizance, I will not meddle with it: (see note

18 ¶ And Paul after ^[a] ch. xxvi).

16. And he cast their indictment out of the court.

17. And Sosthenes, one of the rulers of the Jewish consistory there, which appeared in this complaint against Paul, was by some of the natives of Corinth, upon Gallio's shewing a dislike of their business, ver. 16, stricken in the court, and the proconsul took no notice of it.

^c who had made a vow of a Nazarite, for a time not to shave his head; after which expired, it was the manner to cut it solemnly, and accordingly so he did at Cenchrea.

19. And in his way to Syria, ver. 18, he came to Ephesus—

⁶ forgery, *ραδιούργημα*.

⁷ in all reason I should, *κατὰ λόγον διν ἡνεσχόμην*.

^b word, *περὶ λόγου*.

them, he consented
not;

²¹ But bade them
farewell, saying, ^b I
must by all means
keep this feast that
cometh in Jerusa-
lem : but I will re-
turn again unto you,
if God will. And he
sailed from Ephesus.

²² And when he
had landed at Cæsa-
rea, and [c] gone up,
and saluted the
church, he went
down to Antioch.

²³ And after he
had spent some time
there, he departed,
and went over *all*
the country of Galatia
and Phrygia in
order, ^d strengthening
all the disciples.

²⁴ ¶ And a certain
Jew named Apollos,
born at Alexandria,
an eloquent man,
and ^e mighty in the
scriptures, came to
Ephesus.

²⁵ This man was
instructed in the
way of the Lord; and
^f being fervent in the
spirit, he spake and
taught ¹⁰ diligently
the things of the
Lord, knowing only
that was to come (so
as the Ephesian
disciples, the baptism
of John. ch. xix. 2).

²⁶ And he began to
speak ¹¹ boldly in the
synagogue : whom
Jews, and there publicly
when Aquila and [a] John
vii.) preached the gospel.
Aquila and
Priscilla had heard,
they took him unto
them, and expound-
ed unto him the way
of God more per-
fectly.

²⁷ And when he was
disposed to pass into
Achaia, ¹² the bre-
thren wrote, [d] ex-

^b I will be at Jerusalem before the passover, but
after that I design, with God's help, to return to you.
And he sailed—

²². And in his journey to Jerusalem he landed
(not at Joppa, one haven to Jerusalem, but a very
dangerous one, but) at Cæsarea Stratonis, as his safer
landing, and from thence went up to Jerusalem, and
visited the congregation of Christians there; and

having done so, and there kept the feast, he went
thence to Antioch.

ⁱ confirming and farther instructing all the new
converted Christians.

^k one that had a great insight and skill in the scrip-
tures of the Old Testament, (see ver. 28,) came to
Ephesus.

²⁵. This Apollos had been instructed in the gos-
pel; and being in respect of knowledge not so per-
fectedly instructed in all things as yet, (see ver. 26,) yet being very zealous in the way wherein he was en-

tered, he began to preach the gospel among them out
of the prophets, instructing them in the Christian
doctrine very truly, and agreeably to the rule taught
by the apostles as far as his instruction went, and this
before he was baptized with the Christian baptism,
the things of the being only received by John to the believing in him
Lord, knowing only that was to come (so as the Ephesian disciples,
the baptism of John. ch. xix. 2).

²⁶. And he entered into the synagogue of the
Jews, and there publicly and confidently (sec note
when Aquila and [a] John vii.) preached the gospel. And Aquila and
Priscilla hearing that what he preached was all true,
but yet wanted somewhat of that knowledge which
they had attained to, (he having never ascended above
John's baptism, but they higher,) they communicated
it unto him.

¹ the Christians there exhorted him to go, and wrote
to the church of Corinth and all Achaia commend-
atory letters by him. And he, when he came thither,

⁹ burning in spirit, ζέων τῷ πνεύμα. ¹⁰ exactly the things concerning the Lord, ἀκριβῶς
τὰ περὶ τοῦ Κυρίου. ¹¹ openly. ¹² the brethren encouraging him, wrote to the disciples,
προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς.

horting the disciples did a great deal of good among them, farther instructed and confirmed those that by the preaching when he was come, of the gospel had formerly been converted to the which had believed faith, 1 Cor. iii. 6.

through [e]grace :

28 For he ^{is}¹³mighty convinced the Jews, *and that* publicly shewing by the scriptures that Jesus was ^{is}¹⁴ Christ.

CHAP. XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain ^{*}disciples,

2 He said unto them, ^bHave ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with

^a Christian professors publishing the gospel there. (See note [b] ch. viii.)

^b Hath the Holy Ghost, since your receiving the authority or gifts for the work of the ministry? (see ch. x. 44). And they said, The doctrine which we received had nothing in it of the Holy Ghost.

3. And he said, How can that be, when the Christian baptism is in the name of the Holy Ghost? To which they replied, that John's baptism was all that they had received.

4. And Paul knowing that they by John's baptism had implicitly acknowledged Christ under the title of *he that comes after*, and had promised to repent and reform their lives, he explicitly taught them the whole doctrine of Christ and of the Holy Ghost also.

5. And they presently received and believed it, and were received in as Christian proselytes in the name of the Father, and the Son, and the Holy Ghost.

6. After this, Paul by imposition of hands and benediction gave them confirmation, by which means the Holy Ghost came on them, and therewith gifts of tongues and some other extraordinary gifts of the

¹³ with great vehemence, *εὐρέως.*

¹⁴ the Christ, *τὸν Χρ.*

tongues, and prophesied. Holy Ghost, the same which came as upon the apostles at the descent of the Holy Ghost, ch. ii., so on divers others after : (see ch. x. 44.)

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the [a] school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul :

12 So that from his body were brought unto the sick ² handkerchiefs or [b] aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the ³ vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, ⁴ a Jew, ^c and note [a] ch. iv.,) which did so.

¹ discoursing, διαλεγόμενος. ² napkins, σουθάρια. ³ Jewish exorcists that came about attempted, τῶν περιερχομένων Ἰουδαίων ἔξορκιστῶν ἐπεχειρησαν. ⁴ a Jewish chief priest, Ἰουδαῖος ἀρχιερέως.

8. And he went and preached the gospel in the synagogues that were at Ephesus, to the Jews, for the space of three months, labouring to convince them.

9. But when, instead of being convinced, he saw them (in an obdurate refractory manner) not only reject the gospel, but speak of it contumeliously in public before the people, he left them, and took those that were converted by themselves, and instructed them daily in a place which was used to entertain scholars privately.

10. And doing thus for the space of two years, all the inhabitants of the proconsular Asia, both Jews and proselytes, had in that space the gospel preached to them.

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them :

12. For he did not only cure them which came to him, but by his touching of linen clothes, and sending them to such as were sick, or possessed with devils, they were cured immediately.

13. And some of the Jews, that went about to cure diseases and cast out devils, (see note [g] Matt. xii.,) tried to cast them out by using the name of Jesus Christ, saying—

^c one of the chief of the families of the priests, (see note [a] ch. iv.,) which did so.

chief of the priests,
which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used ⁵[c] curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand ⁶[d] pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

15. But the devil would not obey them, as not coming with any authority from Christ, which had given it to Paul.

16. But made the man that was possessed fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

17. And this accident being made known to the Jews and natives of Ephesus wrought very much upon them, and brought many to the faith of Christ.

18. And they that were thus wrought on came many of them to the apostles, and told them the actions or courses of their former lives, to know how agreeable they were to the faith, that so they might forsake or continue in them.

19. And many that had studied and practised magic and sorcery brought out and publicly burnt their books, though they were of a very high value.

20. Of so great authority was the word of God, the gospel of Christ, as it was now preached by Paul among the Ephesians and those of Asia.

21. After this, Paul resolved or determined with himself in his passage through Macedonia—

22. And sending into Macedonia two of his assistants that went with him, and were ready to do whatsoever he appointed them, viz., Timothy and Erastus, (see note [b] John xx.,) he himself—

⁵ charms, or sorcery.

⁶ shekels.

23 And the same time ⁴there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made [e]silver shrines for Diana, brought no small gain unto the craftsmen;

25 For one Demetrius, a silversmith, that dealt in making of little cabinets of silver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that employment; and many others of several occupations were employed about these pictures. And all these, whose livelihoods were concerned in it, he called together, and said unto them, Sirs, ye know—

26 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this ⁹ craft we have our wealth.

27 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

28 So that not only this ⁴our ¹⁰ craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

29 And when they heard *these sayings*, down the doctrine of Paul, by crying up Diana the they were full of wrath, and cried out, saying, ¹¹ Great is Diana of the Ephesians.

28 And the whole city was filled with confusion: ⁵and having caught Gaius and Aristarchus, men of Macedonia, Paul's note [e],) as it was ordinary to do with malefactors,

24, 25. ^d a great stir was raised among them of Asia about the doctrine of the gospel.

26 For one Demetrius, a silversmith, that dealt in making of little cabinets of silver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that employment; and many others of several occupations were employed about these pictures. And all these, whose livelihoods were concerned in it, he called together, and said unto them, Sirs, ye know—

27 the images which we make and worship are not indeed true gods.

28 And hereupon they were enraged, and cried down the doctrine of Paul, by crying up Diana the goddess of the Ephesians, so long worshipped by them.

29 And in this hurry they seized upon two of Paul's companions and brought them out, probably with an intention (howsoever they were hindered) to throw them to combat with wild beasts upon the stage, (see Macedonia, Paul's note [e],) as it was ordinary to do with malefactors,

⁷ chapels of Diana, Ἀρτέμιδος. ⁸ work, ἐργασίαν. ⁹ work : ver. 24. ¹⁰ portion, μέρος. ¹¹ the great Diana, Μεγάλη ἡ Ἀρτέμις.

companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered them, with an intention to give them an account of in unto the people, the faith of Christ contrary to these idol worships of the disciples suffered him not.

31 And certain of

¹² the [f] chief of Asia, which were his friends, sent unto him, ¹³ desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 ¹⁴ And they drew Alexander out of the multitude, the Jews [g] putting him forward. And Alexander beckoned with the hand, and ¹⁵ would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 ¹⁶ And when the [A] townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians ¹⁷ is [s] a worshipper of the great goddess Diana, and of the fell down from Jupiter?

¹² the Asian priests being friendly to him. ¹³ advised him, παρεκάλουν. ¹⁴ And some of the multitude brought forth Alexander, the Jews examining him. ¹⁵ was willing to make apology, ήθελεν διολογεῖσθαι. ¹⁶ And the register stilled the people, and said.

¹⁷ is the sacrificer.

30. And Paul was willing to have come among theirs; but the Christians that were there persuaded him to the contrary.

31. And some of the prefects of the games or sports there, which being consecrated to their gods were intrusted to the charge of the priests, were so kind to him, that, knowing the purpose of the people to cast him to the wild beasts, they sent to him to keep close, and not to come out among the people as he meant, ver. 30, lest if they took him they should carry him (as it seems they meant, see note [d] 1 Cor. xv.) and cast him to wild beasts on the theatre.

¹⁸ a great hubbub and confusion there was; and the more part—

33. And some of the popular officers brought out Alexander, a Jewish professor of the faith, and the Jews examined and questioned him, believing (probably) that he would excuse himself, and lay the fault upon Paul; and he made a sign with his hand that he would gladly make his own apology, and give them an account of the whole matter.

34. But the heathens of Ephesus knowing that he was a Jew, and supposing that he was for Paul's way, and that derogatory to Diana, (though the truth is, he meant to clear himself, and lay the blame on Paul, for which he is said to have done him much injury,

¹ Tim. i. 19, and 2 Tim. iv. 14,) they would not permit him to be heard, but cried for two hours' space,

Diana, the great Diana, the goddess of the Ephesians!

35. And the register of their games composed and quieted the people with this oration: 'Everybody knows that Ephesus, among the cities of Greece, hath the honour to be called the chief officer in the worship of Diana, to whom it belongs to preserve and adorn her temple, and the temple that encloses that image that Diana, and of the fell down out of heaven from Jupiter,' (so much talked of among the heathens).

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do ¹⁸ nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have [k] a matter against any man, ¹⁹ [l] the law is open, and there are deputies: let them implead one another.

39 But if ye ²⁰ enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be ²¹ called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

36. And therefore this being granted by all, what need is there of this so much ado?

37. For this Paul &c. hath neither robbed your temples nor spoken any thing against your goddess Diana.

38. As for Demetrius and the tradesmen that depend on him, if any man hath done them any injury, let them form their indictment or accusation; it is now a fit time for them to have justice done them; the court sits, let them bring in their charge.

39. But if you have any other suit or controversy among you, it shall be referred to such a meeting or judicature as the law appoints for such matters.

CHAP. XX.

1. And this commotion being thus composed at Ephesus, Paul called all the Christians together, and having constituted Timothy bishop of Ephesus, 1 Tim. i. 3, he took his leave of them and departed from Ephesus, and passed the direct way from thence (by Troas, 2 Cor. ii. 12, 13.) to Macedonia.

2. And there he spent some time instructing and confirming them in the faith and in all Christian practice, (see note [b] John xiv.,) and after that, departing thence, he wintered in Epirus, Tit. iii. 12, and came into Greece.

¹⁸ no heady thing, μηδὲν προτερές. ¹⁹ the court days are come, and the proconsuls are present. ²⁰ seek or require any thing, τι ἐπιζητεῖτε. ²¹ accused of a riot for this day's work, ἔγκαλεῖσθαι στροφεως περὶ τῆς σήμερος.

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he ¹ purposed to return through Macedonia. 3. And there he stayed three months. And being now on his journey to Syria, to carry alms to Judæa, he was diverted by an advertisement that the Jews which knew of his purpose laid wait for him in the way thither, to rob him, and to take away his life: whereupon he changed his determination, and resolved to go a little out of his way, and again to pass through Macedonia the third time.

4 ² And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 4, 5. And Sopater went along with him as far as Asia, never parting from him; but Aristarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, these six, went not with him through Macedonia, (Sopater only doing so,) but went before to Asia, and expected Paul and his company at Troas, who accordingly came thither.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat ³in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went

¹ resolved, ἐγένετο γνόμην.

² And Sopater of Berea accompanied him as far as Asia, Συνείπετο δὲ αὐτῷ ἕχρι τῆς Ἀσίας Λάρ. Βερ.

³ on the, ἐπὶ τῆς.

down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he there-
fore was come up the sacrament of the body of Christ; and Paul further again, and had bro-
ken bread, and eat-
en, and talked a long
while, even till break
of day, so he depart-
ed.

12 And they brought 12. And the youth that fell out of the window, and the young man alive, was dead, ver. 9, recovered; and they were joyful and were not a little at it. comfor-

13 ¶ And we went before to ship, and sailed unto ^a[a] Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined ^bto sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Asia, (see note on ch. xi. 6,) he sent to Ephesus, the Ephesus, and called chief metropolis of Asia, and by that means gave the elders of the notice to the bishops of Asia that they should come church.

18 And when they to him to Miletus.

were come to him,
he said unto them,

Ye know, from the first day that I came among you of Asia, all the space of three years that

11. And they spent the time together in receiving instructing them till the next morning, then he de-
parted.

^a Assos, a sea town of Asia, there intending—

^b not to go in or stay at Ephesus, but to pass by, because he would—

into Asia, after what I was among you, preaching the gospel with all hum-
manner I have been mility and affection, with great sorrows and hazards
with you at all sea- of dangers from the Jews, which conspired against my
sons,

19 Serving the Lord life:

with all humility of
mind, and with many
tears, and tempta-
tions, which befell
me by the lying in
wait of the Jews:

20 And how I kept back nothing that freely declared to you all things that I thought useful was profitable ^{unto} for you to know, willing to use all opportunities of you, but have shew- instructing any, both in the public synagogues, ch. taught you publicly, xix. 8, and in private schools, ver. 9, and in your and from house to several houses, whither I also came, house,

21 Testifying both so to the Greeks, doctrine of the gospel, assuring them that there was repentance toward God, and faith to- ward our Lord Jesus Christ. Preaching to the Jews and proselytes in their synagogues, and to the Gentiles elsewhere, the whole former lives, forsaking of all the impieties which they had been guilty of through neglect of the Mosaical

22 And now, be- hold, ⁵I go [b]bound in the spirit unto Je- rusalem, not know- ing the things that shall befall me there: **22—24.** And now I am agoing to Jerusalem, willing

23 Save that the Holy Ghost witness- eth in every city, foreseeing that there I shall be apprehended and im- saying that bonds prisoned, being told it by those that have the gift of and afflictions abide prophecy, (as afterwards again it appears he was, me. ch.xxi. 4.11,) wheresoever I come; and I am prepared

24 But none of these things move me, neither count I attend it; but whatsoever it is, I am ready to suffer it my life dear unto for the gospel's sake, (see ch. xxi. 13,) and count no- myself, so that I thing of it, no, nor of loss of life, if I may successfully might finish my preach the gospel, and serve Christ faithfully in the course with joy, and office which he hath intrusted to me: (see note [d] I have received of Heb. xiii.)

the Lord Jesus, to
testify the gospel of

the grace of God. **25.** And now this I know, that after this my de-

25 And now, be- parture from you ye are never likely to see me again, hold, I know that ye, I say, of Asia, whom I have so long conversed ye all, among whom I have gone preach- with, preaching the gospel among you: and there- the kingdom of fore I shall take this long farewell of you.

⁴ how I have not drawn back, or, refused to declare unto you whatsoever was profitable, and to teach, οὐδένεν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι δῆμον καὶ διδέξαι.

⁵ being bound in spirit I go.

God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost [¶] [c] hath made you overseers, to ⁷feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I command you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to

26. And to that end I proclaim to you all, that I am guiltless of that ruin that will, I foresee, befall those that do not keep close to Christ, having done my best to prevent it.

27. For I have fully communicated to you the whole Christian doctrine, which may serve you as an antidote against all the heresies which are likely to break in among you, ver. 29.

28. Wherefore, ye that are bishops or governors of the several churches of Asia, Revel. i. 11, (see note on Phil. i. 6,) and who were designed to that office by the appointment of God himself, look to yourselves, and to the churches committed to your trust, to rule and order all the faithful Christians under you, those whom that Christ might gain to himself he laid down his own life to purchase them.

29. For it is certain that when I am gone you will soon be solicited with false teachers, seducing the faithful, and doing great mischief.

30. And some of your own churches shall vent pernicious false doctrines, to make divisions and factions, and get followers.

31. Be ye careful therefore, remembering how much sorrow and tears it hath cost me to forewarn you of these things beforehand.

32. And now I recommend you to God and the gospel, (see note [d] Heb. xiii.,) which if adhered to will be able to instruct and perfect you, and to bring you to the bliss of saints.

33. I have not endeavoured to make any worldly advantage by my preaching.

34. But you can witness for me that I have, by working at my trade of making tents, maintained myself and those that are with me.

⁶ appointed you bishops.

⁷ govern, ποιμανεῖν.

them that were with me.

35 I have shewed 35. I have, as by words, so by actions also, demon-
you all things, how strated to you, how that such as ye, that is, bishops
that so labouring ye and governors of the church, are to take care of the
weak, and to remem- sick and poor, (see 1 Cor. xii.,) and rather endea-
ber the words of the your by pains-taking to enable yourselves to relieve
Lord Jesus, how he others, than to be chargeable or burdensome to
said, ⁸ It is more others, according to that saying of Christ, (not re-
blessed to give than corded in the Gospels,) That it is a blessed and a
to receive.

36 ¶ And when he heroical thing to give to others out of a man's own
had thus spoken, he earnings, and this infinitely more blessed, and better
kneeled down, and becoming a Christian, than to be relieved by others.
prayed with them
all.

37 And they all
wept sore, and fell
on Paul's neck, and
kissed him,

38 Sorrowing most
of all for the words
which he spake, that
they should see his
face no more. And
they accompanied
him unto the ship.

CHAP. XXI.

AND it came to 1. After this sad parting (ch. xx. 37.) from the
pass, that after we bishops of Asia at Miletus (ch. xx. 17.) we took ship,
were ¹ gotten from and sailed prosperously, without any incommodation,
launched, we came unto Coos—

with a straight course
unto Coos, and the
day following unto
Rhodes, and from
thence unto Patara :
2 And finding a ship
sailing over unto
Phenicia, we went a-
board, and set forth.

3 Now when we
had discovered Cy-
prus, we left it on
the left hand, and
sailed into Syria, and
landed at Tyre : for
there the ship ² was
to unlade her bur-
den.

4 And finding dis- 4. And meeting there with some that had received
ciples, we tarried the gospel, and were indued with gifts, particularly
there seven days : that of prophecy, (see ch. xx. 23, 24,) we stayed with

⁸ It is a blessed thing to give rather than receive, Μακρύόν ἔστι διδύνει μᾶλλον τὸ λαμβ.
¹ plucked, snatched, ἀποσπάσθεντας. ² See note [c] ch. xv.

who ³ said to Paul them a while at Tyre, and they by revelation told through the Spirit, Paul, that he would incur much hazard by going up that he should not go up to Jerusalem, and therefore advised him not to go.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And ⁴ [a] when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day ^a we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which we made some stay.

^b did prophesy.
10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Je-

5. But this moved not Paul, (see ch. xxiii. 24,) but we left that place, all of them, men, women and children, attending us out of the city; and there on the seashore we kneeled down and prayed at parting.

^a Paul and the rest of us that accompanied him (whereof Luke, the writer of this book, was one) went from Ptolemais to Cæsarea, a haven town in Syria, (see note [c] ch. xviii.,) called Strato's tower, but rebuilt by Herod, and called Cæsarea, (see note [c] Matt. xvi.,) and went into the house of Philip, he that, being one of the seven deacons, was by the apostles sent out to Samaria and other places to preach the gospel (see note on John xx. 21); and with him

^b had the gift of foretelling things to come.

^c See note [e] ch. xv.

^d after the manner of prophets of old, which often prophesied by symbols, or significant expressions of what they foretold, he took Paul's girdle, and bound his hands and feet with it, and said, It hath been revealed to me by God, that after this manner that I

³ spake to Paul not to go up, ἔλεγον τῷ Παύλῳ μὴ ἀναβαίνειν.

⁴ having sailed.

rusalem bind the man have bound myself with Paul's girdle, so the Jews of that owneth this gir- Jerusalem shall bind Paul, and deliver him to the dle, and shall deliver procurator of the Romans to be put to death. him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul an-swered, "What mean ye to weep and to sions, trouble and grieve me, who have nothing else break mine heart? to afflict or disturb me but your importunity against for I am ready not my taking this journey? for of myself I am most to be bound only, heartily willing to suffer any thing, bonds, or death but also to die at the itself, for the propagating of the gospel of Christ, or name of the Lord for the professing my constancy in it, in despite of all Jesus. persecutions.

14 And when he would not be per-suaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up laded mules with the goods which we had with our carriages, and us, and took our journey from Cæsarea to Jerusalem. went up to Jerusa-lem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old dis-ciple, with whom we Paul and Barnabas were at Cyprus, (ch. xiii. 4,) should lodge.

17 And when we were come to Jeru-salem, the brethren received us gladly.

18 And the day fol-lowing Paul ^bwent ^band we went to James, the bishop of Jerusalem, in with us unto (see note [a] 1 Cor. xv.,) who, with all the bishops James; and all the of Judæa, (see note [b] Phil. i.,) were assembled elders were present.

19 And when he together, that they might in council consider of had saluted them, he St. Paul's business.

declared particularly what things God had wrought among the Gentiles by his min-istry.

20 And when they

^a were quiet, ἡσυχάσαντες. ^b bringing us to one Mnason, a Cypriote, οὗτος Μανᾶσσος τοι—

heard it, ¹they glorified the Lord, and said unto him, Thou seest, brother, how many ⁷thousands of Jews there are which believe; and they are all zealous of the law:

²¹ And they are informed of thee, to the observances of the Mosaical law.

that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise ²¹ These, said they, have heard it affirmed of thee, that not only according to the decrees of our council thou permittest the Gentile converts to remain uncircumcised, but also that those Jews that are dispersed in Asia and elsewhere, whom thou hast converted to the faith, thou persuadest them that they may leave off neither to walk after circumcision, and the other ceremonies of Moses' law.

²² What is it therefore? the multitude must needs come together: for they will hear that thou art

23 Do therefore this We have four men which have a vow on them;

²³ Therefore take our advice: There be four men here at this time which have had a Nazarite's vow upon them, which being accomplished,

(see Acts xviii. 18,) they are now to perform the ceremonies pre-

²⁴ Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also ⁹walkest orderly, and keepest the law.

²⁴ These do thou perform with them, and make provision of sacrifices for them such as the law prescribes,

Num. vi. 14, that so they may shave their heads according to order, Num. vi. 18. (see note [b] ch. xviii.): and by this means they will be persuaded that they have had false reports of thee, and that thou

dost still observe the Mosaical rites.

²⁵ As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from

²⁵ As for the Gentiles that have received the gospel, ch. xv., we have made a decree, thou knowest (and sent it to Antioch by thee and Barnabas,) by which they are not required to any such observances, or to any more than only to observe the precepts of the sons of Adam and Noah.

⁷ myriads, or, ten thousands, μυριάδες. ⁸ there is nothing of those things, or, nothing is true of those things, οὐδέτι ἔστιν. ⁹ walkest, keeping the law, στοχεῖς τὸν νόμον φυλασσών.

strangled, and from
fornication.

26 Then Paul took the men, and ¹⁰ the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, multitude tumultuously upon him, and apprehended him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

26. And Paul took their advice, thus far to comply with the Judaizing Christians, that he might not exacerbate them, and went into the temple, and did all that belonged to the purifying of the Nazarites; and when that was done, gave solemn notice of it; upon which they were, according to the law of Moses, to proceed to offer an offering for each person.

27. And when the seven days, wherein those sacrifices were to be performed, were almost at an end, divers unbelieving Jews, that dwelt in Asia, and had opposed him there, and were now come to Jerusalem, in the temple, stirred as soon as they saw him in the temple, brought in the up all the people, multitude tumultuously upon him, and apprehended and laid hands on him,

28. Crying out upon him as the man that had taught all men, wheresoever he preached, that the Jews should be destroyed, the Mosaical law be abolished, and the temple, where now he was purifying himself, laid waste; and had brought heathen men into the temple, which was utterly unlawful to be done, and was the profaning of it.

29. (This last thing they spake confidently, but not truly, only having seen Trophimus with him in the city of Jerusalem; and knowing him to be a Gentile of Ephesus, they believed that he had carried him into the temple, and from thence made this conclusion.)

30. And all the people were exasperated upon this, and having apprehended, haled him out of the temple; and the doors of the temple were presently shut after them.

31. And they fell a beating Paul, and had like to have killed him, had not the commander or colonel that was appointed to guard the temple, and to quell all tumults there (see note [g] Luke xxii.), been told that there was an uproar.

¹⁰ See note [b] Mark i.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into ¹ the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers ¹¹ for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And ¹² as Paul was to be led into to the colonel in Greek, and asked him if he would unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that [b] Egyptian, which before these days ¹³ madest an uproar, and leddest out into the wilderness four thousand ¹⁴ men that were murderers?

39 But Paul said, I am a man which

32. But he taking with him some bands of soldiers came hastily in upon them: and when they saw the colonel, and his troops of soldiers, they gave over their violence toward Paul.

k guarded by two soldiers, and chained to each of them, (see note [e] ch. xxviii.,) and demanded who he was—

¹ the tower called Antonia: see note [g] Luke xxii.

35. And as they were going up the stairs, to the castle or tower, the violence of the multitude of Jews was so great, that the soldiers were fain to carry Paul in their arms, to secure him from them.

36. Who came pursuing him, and crying out to have him put to death.

37. And when he was at the castle door, he spake unto the colonel in Greek, and asked him if he would be pleased to permit him to speak to him. And the colonel wondered that he spake Greek,

38. Thinking that he had been that Egyptian false prophet that had raised a sedition in Judea not long before, and had gotten to him four thousand men into the wilderness.

¹¹ because of, διδ.

¹² when Paul was ready to be brought, μέλλων εἰσῆγεσθαι δ Παῦλ.

¹³ did raise a sedition, ἀναστατώσας.

¹⁴ of the cut-throats, or, short-sword-men, σικαρίων.

^a am a Jew of Tarsus,
^b a city in Cilicia,
^c a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

^a a free man of that city in Cilicia which hath the Roman privileges belonging to it: and, I beseech—

^a stairs near the door of the castle, and made a sign to the people to hold their peace and give audience. And when—

CHAP. XXII.

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man am verily a man—

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city ^b at

^b a scholar of Gamaliel's, a doctor of the Pharisees, and accordingly was imbued with the strictest Judaical principles, and so became as zealous a propagator of the law of Moses and religion of the Jews as that law of the fathers, is opposed to the reformation wrought by Christ, as ^c and was zealous to any of you are at this time, being of that sort of men ward God, as ye all among the Jews that are called zelots, and are very are this day.

4 And I persecuted punctual and strict in the observances of the law, and this way unto the think themselves obliged to put all men to death that death, binding and teach any thing against it. And so did I to the Christians, delivering into priests, binding and delivering—

women.

5 As all the sanhedrim, especially the high priest,

5 As also the high priest doth bear me prehend the Christians, (see ch. ix. 2, and xxvi. 10, witness, and all the estate of the elders: ^d 12,) all that I found in Syria, and bring them bound to the sanhedrim, by them to be scourged, or ceived letters unto perhaps put to death by the Roman powers.

^a a citizen of no mean city of Cilicia, τῆς Κιλικίας ὀνός ἀσήμου πόλεως πολιτής. ^b 1 being a zelot of God, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ. ^c sonate, or, sanhedrim, πρεσβυτέρων.

the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said

6. And when I had that commission from the sacerdrom, and went into Syria to execute it, and was come nigh unto Damascus—

^c a thunder, and out of it these words articulately spoken (ch. ix. 4.) unto me, Saul, Saul—

9. And they of my company heard the thunder and saw the lightning round about me, though they heard not (see note [b] ch. ix.) the speech that out of the thunder was delivered to me.

^d I have provided and appointed one Ananias to come unto thee, and declare to thee what I have designed for thee to do and suffer for me.

11. And being blind, and not able to see, by reason of this shining appearance, ver. 6, I was fain to be led by those that were with me; and so I was conducted to Damascus.

^e a Christian Jew, that lived according to the Mosaical law, having a good—

unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

¹⁴ And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear ³ the voice of his mouth.

¹⁵ For thou shalt be his witness unto all men of what thou hast seen and heard.

¹⁶ And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

¹⁷ And it came to pass, that, when I was come again to Jerusalem, ⁴ even while I prayed in the temple, I was in a

¹⁸ And saw him saying unto me, Make cause my former zeal against the gospel would hinder my haste, and get thee quickly out of Jerusalem: for they will

not receive thy tes-

timony concerning

me.

¹⁹ And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

²⁰ And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

²¹ And he said un-

' recovered my sight.

⁵ The God of Abraham &c. hath chosen thee to have the gospel revealed to thee, and to see Christ, who appeared to thee in that bright cloud, and to hear him speak to thee from heaven.

¹⁵. For of thee it is appointed that thou shalt preach and make known to all men the things which Christ hath made known unto thee.

¹⁶. To what purpose therefore should any delay be made of baptizing thee, and admitting thee into the church by that seal of the covenant whereby thou art engaged to forsake, and God to pardon, all thy former sins, (upon condition of a sincere change on thy part,) upon which thou mayest join with the church in performance of all Christian duties of devotion to God?

¹⁷. And at my first coming to Jerusalem after this, ch. ix. 26, as I was in the temple a praying, I fell into an ecstasy or trance: (see note [d] ch. x.)

¹⁸. And in a vision methought I saw Christ, and he commanded me to go speedily out of this city, because my former zeal against the gospel would hinder my preaching of it now from being believed or heeded by those of Jerusalem.

^{19, 20}. Against this, methought, I argued, that my former zeal against Christianity being so remarkable among all the Jews, as it must needs be by my imprisoning and scourging the professors of it in the consistories of many cities, ch. ix. 2, by my joining and assisting in the stoning of Stephen, and keeping the accusers' garments whilst they threw stones at him, ch. vii. 58. and viii. 1; this might be an argument to assure the Jews at Jerusalem that it is on right grounds that I now teach the contrary; and this may give them a greater willingness to inquire into the grounds of my change, and so may render me a more competent attester of the doctrine of Christ now, by how much the more I opposed it formerly.

²¹. But this, methought, did not prevail with

³ a voice from, φωνή ἐκ τὰς συναγωγῶν: see note [d] Matt. vi.

⁴ and prayed, καὶ προσεύχεται.

⁵ the consistories, κατά

to me, Depart: for Christ for my staying at Jerusalem; but he in his infinite wisdom seeing that this would not persuade but hence unto the Gentiles exasperate the Jews, (see Chrysostom, Hom. on Gal. tiles.)

²² And they ^{gave} ii. 2, tom. 5. p. 404. l. 25,) commanded me to dehim audience unto part from Jerusalem, telling me that he would give this word, and ^{then} me a commission as an apostle to go and preach to lifted up their voices, the Gentiles, who had not that exception to me, and said, Away with such a fellow from would more cheerfully receive me.

the earth: for it is ^{22.} Thus far the Jews had patience to suffer him not fit that he should to speak; but then, when he mentioned the Gentiles, live.

²³ And as they cried out, and cast ^{22.} And while they were thus violent, making as off ^{their} clothes, and ^{23.} And while they were thus violent, making as threw dust into the if they would presently stone him, (see ch. vii. 57, 58,) air, and giving other expressions of their fury,

²⁴ The chief captain commanded him ^{24.} The colonel or chief commander of the guard to be brought into bid the soldiers carry him into the tower, and comthe castle, and bade manded that he should be sorely scourged till he that he should ^[e] be would confess what it was that he had done with examined by scourging; which they were so enraged: (see ver. 30.)

²⁵ And as ^g they ^{25.} And as the captain which was appointed to ^[d] bound him with scourge him brought him to the block, and fastened thongs, Paul said un- him to it, in order to the scourging of him, Paul spake to the centurion that stood by, Is it law- to the captain that had the execution of that command ful for you to scourge committed to him, saying, Will the Roman laws pera man that is ^[e] a mit you to deal thus with a free denizen of Rome Roman, and uncon- before any sentence is legally passed upon him?

²⁶ When the cen- ^{26.} This a captain of a troop told to the colonel, and turion heard *that*, he withal admonished him what danger he might incur went and told the by doing thus to a free denizen of Rome.

chief captain, saying,

Take heed what thou

doest: for this man

is a Roman.

²⁷ Then the chief

captain came, and

said unto him, Tell

me, art thou ^b a Ro-

man? He said, Yea.

²⁸ And the chief

captain answered,

⁹ With a great sum obtained I this

freedom. And Jewish stock, had by living there this privilege.

^b a free denizen of Rome? He said, Yea.

¹ I am not so by birth, but purchased the privilege at a great charge. But Paul said, The city where I was born, and my parents before me, though of a ^[f] freedom.

⁶ heard him till this speech, ἤκουον αὐτοῦ ἔχρι τούτου τοῦ λόγου.

⁷ be beaten, or, tormented. ⁸ he bent him forward, or, prepared him for scourges.

⁹ At a great price bought I this privilege of a citizen, Ἐγώ πολλοῦ κεφαλαιοῦ τὴν πολιτείαν ταῦτην ἀκτησάμην.

Paul said, But I was
free born.

29 Then straight-way they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

AND Paul, earnestly beholding the council, said, Men and brethren, ¹I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, ^bGod shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, ^cRe-vilest thou God's high priest?

5 Then said Paul, ^dI wist not, brethren, that he was the high priest: for it is written, Thou shalt not

29. Then they ceased from their design of scourging him (ver. 24.), to make him confess his crime; and the consideration that he was a free man of Rome made the colonel fear he had already done more than he could well answer, in binding or putting

30. And therefore he soon loosed him from his bands; but yet, being desirous to know the bottom of the business, he convened the Jews' sanhedrim, and brought out Paul, to see what they would object against him.

^a I have all my life long, both when I was a pro-pugner of the Mosaical law against Christ's reformation, and since I have been a preacher of the gospel, acted sincerely and uprightly, according to my conscience, and consecrated my life to God's service.

2. And Ananias, the chief person among the Jews, (see note [c] Luke iii.) commanded—

^b God will punish thee by way of retaliation, deal with thee as thou hast done with me, thou hypocrite. Dost thou sit like a magistrate or distributor of legal justice, and dost thou break the law thyself, and command me to be punished before thou hast heard the cause? (see ch. xxii. 25.)

^c Dost thou speak such contumelious words to him who is the high priest of God's appointment, a sacred person, and under God the chief magistrate among the Jews?

^d I did not know that to be true which thou tellest me, that Ananias was a high priest of God's appointment, (that he was not so, nor yet the high priest put

¹ lived to God, πεπολιτευμα τῷ Θεῷ.

² will, μέλλει.

speak evil of the in by the Roman procurator at this time, see note [c] ruler of thy people. Luke iii.) ; however, knowing him to be a person in 6 But when Paul perceived that the one authority, placed in a judicature, (as Paul confesseth, part were Sadducees, ver. 3,) I acknowledge I did amiss, and am sorry I and the other Pharisees did revile him; for that is unlawful by that place of sees, he cried out in scripture, Exod. xxii. 28.

the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the this, partly of Sadducees, that do not, said aloud, hope and resurrection of the dead I am (as my father was) of the sect of the Pharisees, am called in question. 6. And Paul discerning the sanhedrim to consist partly of Pharisees, who believe another life after believing that there is another life after this, which is

7 And when he had so said, there as well as I. arose a dissension between the Pharisees and the Sadducees : and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but that he had received some infusion or incitation from if ³ [a] a spirit or an God's Spirit, or else some voice from heaven or vision angel hath spoken to him by an angel; and if he had, it would not become them him, let us not fight to resist his doctrine, lest, if that were truly revealed against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following ⁴ the Lord stood by him, and stand by him and encourage him, telling him that he

no life after this, no immortal spirit, nor soul of man subsisting without a body: but the—

doctors of the law, which were generally of the Pharisees' opinion, took his part, and professed to think he had done nothing amiss, and that it was possible evil in this man: but that he had received some infusion or incitation from if ³ [a] a spirit or an God's Spirit, or else some voice from heaven or vision angel hath spoken to him by an angel; and if he had, it would not become them him, let us not fight to resist his doctrine, lest, if that were truly revealed against God. to him by God, they should fight against God himself.

to go to him at the bar, where he was as a prisoner, answering for himself, and to take him—

³ the Spirit.

⁴ And there being a great uproar, or, sedition, Πολλῆς δὲ γενομένης

orderēs.

⁵ a band of soldiers, στρατευμα.

said, Be of good cheer, Paul : for as thou hast defended and avowed the faith of Christ there at Jerusalem, so he should live to do at Rome also. must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though he would enquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18 So he took him, and brought him to

⁶ the things concerning me, τὰ περὶ ἐμοῦ. ⁷ confederacy, or, agreement by oath, συνμοσία. ⁸ know more exactly the things concerning him, διαγνώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ. ⁹ the ambush, τὴν ἐνέδραν.

12. And he had soon a notable testimony of the virtue of God's protection over him, promised him in that vision ; for early in the very next morning

a certain of the Jews—

¹ thus bound themselves by oath and execration on themselves.

14. And they came to the sanhedrim, and told some of them what they had resolved on.

15. And therefore desired that the whole sanhedrim would signify their desire to the colonel, that he would on the morrow bring Paul down to them, to examine him upon some interrogatories ; and, said they, by the way, before he come near the council-house, we will lie in ambush, and be sure to kill him.

^k captains of the guard, and desired him to conduct that young man to the colonel, to deliver a message to him.

the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with *him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat ¹⁰ of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me.

23 And he called unto *him* two ¹centurions, ¹ captains of two bands, and bid them have their rions, saying, Make bands in readiness, and take to their assistance ready two hundred seventy horsemen, and a guard of two hundred men soldiers to go to watch and ward, to go to Cæsarea Stratonis, a men threescore and haven town, (see note [c] ch. xviii.) presently after ten, and [b]¹¹ spear-nine of the clock that night. men two hundred,

¹⁰ concerning, *περί*.

¹¹ a guard of.

at the third hour of
the night;

24 And provide
- *them* beasts, that
they may set Paul
on, and bring *him*
safe unto Felix the
governor.

25 And he wrote a
letter after this man-
ner:

26 Claudius Lysias
unto the most ex-
cellent governor Fe-
lix *sendeth* greeting.

27 This man was
taken of the Jews,
and should have
been killed of them :
then came I with
¹² an army, and re-
scued him, having
understood that he
was a Roman.

28 And when I
would have known
the cause wherefore
they accused him, I
brought him forth
into their council :

29 Whom I per-
ceived to be accused
of questions of their
law, but to have
" nothing laid to his
charge worthy of
death or of bonds.

ⁿ a horse or mule for Paul to ride on, and bring—

ⁿ no charge brought against him punishable either
with death or bonds by the Roman law (which had
not yet set out any decree against Christians).

30 And ¹³ when it
was told me how
that the Jews laid
wait for the man, I
sent straightway to
thee, and gave com-
mandment to his ac-
cusers also to say
before thee what
they had against
him. Farewell.

31 Then the sol-
diers, as it was com-
manded them, took
Paul, and brought
him by night to
Antipatris.

^o also gave order to his accusers to appear before
thee and implead him. Farewell.

12 a band of soldiers, στρατεύματι, ver. 10.

13 when I was told of a conspiracy that
would be against him from the Jews, presently I sent him, Μηνυθέσοντς δέ μου ἀπίθεωλῆς εἰς
τὸν ἄνδρα μὲλλειν ἔσεσθαι ὅπο τῶν Ἰουδαίων, ἀξιωτῆς ἔπειρα.

³² On the morrow they left the horsemen to go with him, and returned to the castle :

³³ Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

³⁴ And when ^{the} governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

³⁵ I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

^p Felix, the procurator of Judæa under the Roman emperor, had read the letter—

^q secured in the hall called Herod's hall.

CHAP. XXIV.

AND after five days ¹Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

² And when he was called forth, he began his plea against Paul with a flattering oration to Felix, telling him how happy the Jews had always in every of their cities counted themselves under his government and manageery of affairs, and

³ We accept it always, and in all places, most noble Felix, with all thankfulness.

⁴ Notwithstanding, that I be not further tedious unto thee, I pray thee that thou

^a Annas the chief of the Jews (see note [c] Luke iii.) with some others of the sanhedrim, and a lawyer or pleader named Tertullus, went down from Jerusalem to Cæsarea (see note [c] ch. xviii.) to Felix, who informed and brought in a bill of information, (see Theophy-lact,) accusation or charge against Paul.

^{2, 3.} And when Tertullus was admitted to speak, he began his plea against Paul with a flattering oration to Felix, telling him how happy the Jews had always in every of their cities counted themselves under his government and manageery of affairs, and

worthy deeds are done unto this nation by thy provi-dence¹,

³ We accept it always, and in all places, most noble Felix, with all thankfulness.

⁴ Notwithstanding, that I be not further tedious unto thee, I pray thee that thou

¹ always and in all places, we accept it, πάντας καὶ πανταχοῦ, ἀποδεχόμεθα.

wouldest hear us of thy clemency a few words.

5 For we have found this man ^a a person, and every where where he comes, he dispestilent fellow, and quiets the people's minds, and prepares them to come among all the Jews motions and seditions against the present government, throughout the world, and a ring-leader of the sect that are ordinarily called Nazarenes, from Jesus that of the Nazarenes: dwelt in Nazareth, (that is, of Christians).

6 Who also hath gone about to profane the temple: the Jews among us at Jerusalem as are absolutely whom we took, and contrary to the laws of our God, (see ch. xxi. 21,) would have judged and we apprehended him, and would have had him according to our law.

7 But the chief captain Lysias came that bring strangers beyond that court of the temple upon us, and with that was assigned them, and separated from the other. great violence took (See Ephes. ii. 14.)

^{him away out of our hands,} 7, 8. But as we were proceeding against him,

8 Commanding his Lysias, the captain of the temple, or commander of accusers to come the guard of soldiers that guards the temple, would unto thee: by ex- not permit us to proceed against him in our court, amining of whom but carried him away with a guard of soldiers, ch. thyself mayest take knowledge of all xxiii. 10, and cited some of the sanhedrim to come these things, where- hither to thee and accuse him; whom therefore thou of we accuse him. mayest please to examine, and hear what they can

9 And the Jews say.

9. And the Jews of the sanhedrim that came down, ver. 1, confirmed the truth of all that Tertullus had

10 Then Paul, after pleaded.

that the governor had ^b beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years ^c a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, nei-

^b given him leave, permitted him to speak,—

^c a ruler, or procurator of Judæa, I do—

11. And first, thou mayest please to understand, that about twelve days since I came up to Jerusalem to keep the feast of Pentecost, a solemn feast of the Jews there, when by law it is appointed to be kept.

12, 13. And there I behaved myself very quietly, made no disturbance, raised no sedition; and they that say I am a seditious person, and raise disturbances wher-

ther raising up the ever I come, are not able to prove any thing of this people, neither in nature, but only content themselves with a general the synagogues, nor charge of sedition. in the city :

13 Neither can they 14. But as for the other part of the accusation, prove the things ver. 5, that I am a great promoter of the sect of the whereof they now Nazarenes, I acknowledge this, that that way of accuse me.

14 But this I confess unto thee, that taught, and the Christians practise, which I suppose after the way which they mean by the word *sect*, or peculiar way of pro- they call ³heresy, so fession or religion, (see Acts xxvi. 5,) is the way that worship I the God I do use; and in doing so, do agreeably to all that is of my fathers, be written in the Mosaical law and the writings of au- which are written in thority among the Jews, by which they think them- the law and in the selves obliged:

prophets : 15. And the main part of this is, that there shall

15 And have hope toward God, which be a life after this, and that all that ever lived here they themselves also shall then be judged and rewarded, whether they be allow, that there shall good or evil. And this is no more than these men be a resurrection of themselves, all but the Sadducees, profess to believe the dead, both of and depend on. the just and unjust.

16 And herein do 16. In this religion and practice I am as careful as I exercise myself, to I can to live blamelessly, and to do my duty in all have always a con- things towards God and man. science void of of-

17 As for that which they mention of my profan- 17. As for that which they mention of my profan-
ing the temple, thus it was: Many years after my
and toward men.

17 Now after many 17. Now after many years I came to bring conversion to this way that they speak of, I was sent
years I came to bring by the pious Jews, &c., of other parts to Jerusalem
alms to my nation, and Judea, with their charity and free-will oblations,
and offerings. brought in for the service of God, ch. xi. 30;

18 Whereupon cer- 18. And whilst I was doing thus, some Jews of
tain Jews from Asia Asia saw me in the temple, where I was far from
found me purified profaning of it, as was suggested, ver. 6. and ch. xxi.
in the temple, neither 23, but was there in such a manner as the law of the
with multitude, nor Jews required of me; and they senselessly mistak-
with tumult. ing, affirmed that I carried Trophimus, a Gentile of
Ephesus, into the temple, and so affirmed me to have
profaned the temple. But this was a downright
falsity, for which there was no other ground of
affirming but only this, that he was seen with me
in the city, (see ch. xxi. 29). And as I was in the
temple without any such company there which might
be said to profane it, so it is certain that I was not
attended with any number of men that might bring
me under suspicion of raising any sedition, ver. 5.

³ sect, *αἵρεσις*, see ver. 5. and chap. xxvi. 5.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these appeal to these that are here present of their own same *here* say, if sanhedrim, ver. 1, and desire they will testify, whether they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am there, and that none but Sadducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Pharisees you this day.

22 And when Felix heard these things, sees as well as me, viz. my acknowledging another life after this, ch. xxiii. 8. having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall whether it were derogatory to the law of the Jews, I come down, I will determine when I have advised with learned men that know your pretensions, and that concerning the tumult said to be raised by Paul, when Lysias

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

23. And he commanded the captain of the guard to keep Paul safe, but not as a close prisoner, and that any that would bring him any relief, or discourse with him, might freely do it.

24 And Felix' wife being a Jew, when she came, he thought fit to have her present, and sent for Paul, and bid him say what he had to say concerning the doctrine or gospel of Christ.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to

⁴ he put them off, saying, When I know more exactly the things that belong to this way, and when Lysias the commander comes down, I will determine the business between you, ἀνεβάλλετο αὐτοὺς, ἀκριβότερον εἰδὼς τὰ περὶ τῆς δόσου, εἰπὼν, Ὁταν Λυσίας δὲ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς. ⁵ that Paul should be guarded, πηρέσθαι Παῦλον. ⁶ that he should have, ἔχειν.

7 justice and continence, δικαιοσύνης καὶ ἔγκρατεις.

come, [a] Felix trembled, and answered, Go thy way for this time; ^b when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But [b] after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

day should be called to for their offences in these and the like kinds. And as he insisted on these three branches of the Christian faith, wherein Felix was so much concerned, he fell a trembling, and being in pain to hear such doctrine, he broke him off abruptly, bidding him depart for that time, and he would find some other season to hear him again.

26. And being a taker of bribes, (note [a]) he hoped that money—

27. And when Paul had remained in custody under the time of Felix' procuratorship for the space of two years, Felix was by Nero removed out of his place, and Porcius Festus succeeded him; and though Felix had nothing to condemn in Paul, yet, merely to gratify the Jews at parting, he left Paul in prison.

CHAP. XXV.

NOW when Festus was ^c come into the province, after three days he ^d ascended from Cæsarea to Jerusalem.

2 Then the high priest and ^e the chief of the Jews informed of the Jews against Paul, and besought him, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, ^f that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let ^g them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

^b other members of the sanhedrim accused Paul before him, and besought of him that favour, that he might be sent for to Jerusalem (meaning to lay some villains by the way to kill him as he came).

^c that he had left Paul in prison at Cæsarea, ch. xxiv. 27, whither he himself would shortly go, and hear the cause betwixt them and him.

^d the chief priests, said he, and the rest in authority among you, ver. 2, go down with me,—

^g but I will find a season and call for thee, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε. 1 entered upon the government, ἐπιβὰς τῷ ἀπαρχίᾳ. ² was kept, τηρεῖσθαι. ³ Let therefore, saith he, the men of power among you, οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησι.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea ; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, tions, which were reducible to three heads : offences Neither against the law of the Jews, against the Mosaical law, profaning the temple, raising neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered by the Jewish sanhedrim or laws, but by the Roman ; Paul, and said, Wilt thou go up to Jerusalem, and there be discernest that they are not able to prove that I have judged of these any way trespassed against the Jews or their law;) things before me ?

10. And if I have done any thing which by the

10 Then said Paul, Roman laws is punishable capitally, I will be content I stand at Cæsar's judgment seat, where most willingly to suffer death ; I desire no mercy : I ought to be judged : (this he did, knowing there was then no edict of the emperors against Christianity, see note [a] ch. xxvi.)

done no wrong, as But if all their accusations are invalid, if I am, as thou very well know-

est. thou knowest I am, ver. 10, free from that charge of

11 For if I be an offender, or have committed any thing hath interdicted Christianity, there is then no reason worthy of death, I I should be delivered up to my enemies to be my judges. It were absolutely unjust to do so ; and but if there be none of these things from that intention of thine I make mine appeal to whereof these accuse the Roman emperor, and desire that he may judge me, no man may deliver me unto them.

I appeal unto Cæsar. 12. And Festus, conferring with those of the Jewish

12 Then Festus, sanhedrim that were there, answered—

4 no more, οὐ πλεῖστος.

5 desire not to escape death, οὐ παραιτοῦμαι ἀποθανεῖν.

when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans ⁶ to deliver any man to die, before that he which is accused [a] have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I ⁷ supposed:

19 But had certain questions against about his particular way of serving or worshipping

• Agrippa, who, after Herod, was tetrarch of Galilee, and his sister Bernice, came unto Cæsarea—

' brought in an accusation to me, desiring—

⁶ to give sentence of capital punishment against any man, before that he—

17. And therefore that they must of necessity go to Cæsarea and accuse him. And when they came I used all expedition, and the very next day I went to the bench to hear this cause of Paul.

18. And upon hearing, I found him absolutely free from all capital crimes, all seditious practices, whereof they accused him, and wherein I suspected him to be most guilty.

19. And all that stuck was some disputable matters,

⁶ appeared, στραθίστες.

⁷ suspected, διεργόντες.

him of ⁸their own God, and whether one Jesus were still dead, or whether superstition, and of ther he were risen again, as Paul affirmed. one Jesus, which was dead, whom Paul affirmed to be alive.

20 And ⁹because I doubted of such fit for me to give sentence in this matter, or whether maner of questions, it were not better to refer him to the Jews' sanhedrim, I asked him whether he would go to Jerusalem to be judged there, Paul appealed to Cæsar, claimed his privilege of a Roman, that he might not be delivered up to the Jews; and thereupon I remanded matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with ¹⁰great ^[b] pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the

ⁱ Jews have ¹¹dealt with me, both at Jerusalem, and others, have made complaints to me, as against a most notable malefactor that ought to be put to death.

⁸ his own way of worshipping God, τῆς Ἰδίας δειπνάμονίας: see note [e] chap. xvii.
⁹ having some doubt whether I should examine this matter, I, ἀπορούμενος ἐγὼ εἰς τὴν περὶ τοῦτον ζητησίαν. ¹⁰ a great train, appearance, or show, φαντασίας. ¹¹ besought me, or pleaded to me, ἐνέτυχόν μοι.

25 But when I found that he had committed ¹nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto ¹my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

¹ no capital crime, and seeing he appealed to the emperor of Rome, to be sentenced at his tribunal, I have determined to send him.

¹ the emperor. Wherefore I have—

CHAP. XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul ¹stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me

¹ beckoning to the by-standers to hold their peace and give audience, made this apology for himself.

from the beginning, if they would testify, that ^b after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand 6. And accordingly now I am accused for asserting and am judged for the resurrection of the dead, which as it is a doctrine acknowledged by the Pharisees, so is it the fundamental promise made of old,

7 Unto which ^c promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it 8. This being by me asserted to be founded in the be thought a thing resurrection of Christ, that is the thing that is most incredible with you, that God should raise the dead? And why should that be judged so incredible?

9 I verily thought 9. I confess I was once of opinion that I was with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft ^d in every synagogue, and compelled them to blasphem; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

^c was a principal actor, ch. vii. 56, and approver of the sentence, ch. viii. 1.

11. And in other cities beside Jerusalem I brought them into their courts, and used all rigid means to make them deny Christ; and was so fierce against them, that I forced them to fly to heathen cities, and then pursued them thither.

^d sanhedrim, ch. ix. 2.

¹ stand questioned, ἐστηκα κρινόμενος. ² through all the consistories, κατὰ πόλεας συνεγύρεις: see note [d] Matt. vi.

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against ³ the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to ⁴make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 ⁵Delivering thee from the people, Jews and Gentiles, and now giving thee commission and ^{from} the Gentiles, unto whom now

I send thee,

18 To open their eyes, and to turn them from darkness to light, and ^{from} the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was of Christ from heaven, I could not but yield: not disobedient unto the heavenly vision:

³ goads, κέντρα.

14. Ch. ix. 3, 4.

* for thou art chosen by me to be a preacher of the gospel, which thou hast persecuted, and to proclaim unto others what thou hast now and shalt hereafter see;

17. Making a special choice of thee out of all the Jews and Gentiles, and now giving thee commission to go and preach the gospel to them: see ch. ix. 15.

18. To shew them their duty; to turn them from all their idolatrous sinful, to all gracious godly courses; from being the slaves of the devil, to be the servants of God; thereby to have their sins forgiven, and by believing in me to have an inheritance, a future eternal blissful portion, among the saints of God.

19. Upon this vision so glorious, and these words of Christ from heaven, I could not but yield:

⁴ ordain, προχειρίσασθαι.

⁵ choosing thee out of, ξαρούμενός σε ἐκ.

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do ⁶ works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul,

⁷ thou art beside thyself; much learning doth make thee mad.

25 But he said, I

am not mad, most

noble Festus; but

⁸ speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these

20. But preached at Damascus first, then at Jerusalem, then through all Judaea, and even among the Gentiles, the doctrine of repentance and amendment, and necessity of bringing forth all fruits of new life in an eminent manner, which indeed is the sum of the gospel of Christ.

21. And for this it was that I had like to have been killed by the Jews as I was in the temple.

22. But God rescued me, and accordingly I go on perfectly agreeable to the writings of Moses and the prophets:

23. That Christ should be put to death, and that by his rising again from death, both the Jews and Gentiles should be brought to believe on him.

⁷ thou talkest distractedly; sure thy learning and high opinion of it hath put thee out of thy wits.

⁸ what I say is perfectly true, and hath nothing of excess or transportation in it.

26. Agrippa, I am confident, knows it to be so, and therefore I fear not his censure; (see note [a] John vii.) for these things, the life, death, and resurrection of Christ, were things of very public cognizance, and that none of these cannot be unknown to him that was a Jew born.

⁶ meet works of repentance, ἀξια τῆς μετανοίας ἔργα. ⁷ Receiving therefore relief which was from God, Ἐπικουρίας οὖν τυχὸν τῆς παρὰ τοῦ Θεοῦ. ⁸ he first by resurrection from the dead should shew, πρῶτος δὲ ἀναστὰς νεκρῶν μέλλει καταγγέλλειν.

things are hidden from him; for this thing was not done in a corner.

²⁷ King Agrippa, believest thou the prophecies fulfilled in Christ? Thou canst not that thou believest.

²⁸ Then Agrippa said unto Paul,

⁹ Almost thou persuadest me to be a Christian.

²⁹ And Paul said, I would to God, that not only thou, but also all that hear me this day, were almost, and I am; only I would not wish them imprisoned as altogether such as I am, except these bonds.

³⁰ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

³¹ And when they were gone aside, they talked between themselves, saying, This man doeth [a] nothing worthy of death or of bonds.

³² Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

²⁷ What sayest thou, Agrippa? are not the Jewish prophecies fulfilled in Christ? Thou canst not but discern and acknowledge it.

⁹ Thou dost in some degree persuade me that the Christian faith is the true.

²⁹ I heartily wish and pray, for thine own sake, that not only in a low, but in an eminent degree, both thou and all that are here present were as far Christians as

¹⁰ I am.

am, except these bonds.

³⁰ King Agrippa and Festus and Bernice rose up from the place of judicature, ch. xxv. 29, and they—

¹ The accusations brought against this man are not such as by the Roman law are punishable capitally or by imprisonment, (the emperors having not yet, in

the beginning of Nero, made any edict against Chris-

tianity.)

This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAP. XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

² And entering into a ship of ^a Adramyt-

^a Adramyttium, a sea town of Mysia, (see note [a])

⁹ A little way, Ἐν δλίγη.

¹⁰ a little and a great way, ἐν δλίγη καὶ ἐν πολλῷ.

tium,¹ we launched, ch. xx.,) which was to sail along by Asia, we began meaning to sail by our journey ; one Aristarchus ; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we² touched at Sidon. And³ Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens ; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because [a] the fast was now already mas-flaws are wont to be on the seas, Paul would

^c Salmone, a city which is called by Ptolemy, Samonium ;

8. And as soon as we were passed by Salmone, ch. vii., we came unto a place—

9, 10. And being thus long upon the sea, and the sea beginning to grow tempestuous, as it is wont at that time of year, to wit, after the day of expiation, the great yearly fast, about which time the Michaelmas-flaws are wont to be on the seas, Paul would

¹ Or, that was about to sail, &c. (for the King's MS. reads μέλλοντι, which agrees with πλαστῷ,) we set out, ἀνήκθημεν.

² came to, κατήχθημεν εἰς : see note [a] ch. xxi.

past, Paul admo- have persuaded them to have gone ashore, and ex-nished *them*, pected more seasonable time to have performed this
 10 And said unto journey, telling them that if they went on, it would them, Sirs, I per-ceive that this voy-age will be with hurt even the lives of the men.

and much damage, not only of the lad-ing and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not com-modious to winter in, the more part advised to depart thence also, if by any means they might conveniently.

attain to Phenice, and there to winter; which is an haven of Crete, and lieth to-ward the south west and north west.

13 And when the southwind blew soft-ly, supposing that they had obtained their purpose, loos-ing³ [b] thence, they made use of the first opportunity, and put out pre-sailed close by Crete.

14 But not long after there⁴ arose against it a tempe-stuous wind, called

^a Euroclydon.

15 And⁵ when the ship was caught, and could not bear up into the wind,⁶ we let her drive.

16 And running under a certan⁷ isl-

and which is called Clauda, ' we had much work to come by the⁸ boat:

13. And by a calm southerly gale which came they thought this would be easily compassed; and there-fore, considering the inconstancy of the wind, and that it might not hold long thus favourable, they sentily, and so got beyond the shore of Crete.

^d the north-east wind: see note [a].

^c we were fain to yield the ship to the force of the wind, and sail with it whithersoever it would drive us.

^f the skiff that attended the ship was stuck or en-tangled, so that we could hardly get it to us.

³ presently. ⁴ beat, έβαλε. ⁵ the ship being carried by force along with it, and being not able to resist or hold up against the wind, συναρπασθέντος τοῦ πλοίου, καὶ μὴ δυνα-μένον ἀντοφθαλμῶν τῷ ἀνέμῳ. ⁶ letting her loose, we were carried, ἐκιδόντες ἐφερόμεθα.

⁷ little island, νησίον.

⁸ skiff, σκάφη.

17 Which when they had taken up, and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly ¹⁰tossed with a tempest, the next day they ⁹lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But ¹¹after long abstinence Paul stood forth in the midst of them, and said, Sirs, ^bye should have hearkened unto me, and not have loosed from Crete, and ¹²to have [c] gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before ¹Cæsar: and, lo, God thy sake granted life and safety to all them that are with thee in the ship.

⁹ carried, ἀφέροντο: ver. 15. having fasted a long time, Πολλῆς δὲ ἀστείας ὑπαρχούσης.

¹⁰ beaten with the weather, χειμαζομένων.

¹¹ Now escaped, or, avoided.

17. But at last they got it, and then they made use of some artifices to secure them from splitting; and fearing they might fall upon some quicksand, to prevent that, strake sail—

^a disposed some of the goods out of the ship.

19. And the next day we were forced to cast into the sea the furniture of the ship.

20. And then there came such a season of pestuous foul weather, that we utterly despaired of escaping.

^b you should have taken the counsel which I gave you, ver. 10, and avoided, or not have run this hazard.

23. For this night I received a vision, and in it a message from that God who is pleased to own and protect me, and whose servant I am, saying—

¹ Nero, the Roman emperor: and God hath for-
sac: and, lo, God thy sake granted life and safety to all them that are with thee in the ship.

²⁵ Wherefore, sirs,

be of good cheer:

¹ for I believe God, ⁴ for I am confident this vision shall be made good, that it shall be even coming from God, as it certainly doth. as it was told me.

²⁶ Howbeit we must

be cast upon a certain island.

²⁷ But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

²⁸ And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

²⁹ Then fearing lest we should have falling upon rocks, they cast four anchors out of the stern, and wished for the day.

³⁰ And as the shipmen were about to flee out of the ship, when they had let down the ¹³ boat into the sea, under colour as though they would have cast anchors out of the foreship,

³¹ Paul said to the centurion and to the soldiers, ¹ Except these abide in the ship, ye cannot be saved.

³² Then the soldiers cut off the ropes design, ran and cut the ropes of the skiff, and let it of the boat, and let fall off into the sea.

her fall off.

³³ And ¹⁴ while the day was coming on, Paul exhorted them to refresh themselves with eat-

Paul ¹⁵ besought ing, telling them that they had so solicitously at-

them all to take meat, tended the fate of this fourteenth day as the special

²⁶ But one passage more I received in the vision, viz., that after shipwreck we must be cast—

²⁸ And by letting down their plummet, and sound-

ing, they found it was first twenty fathoms, then fifteen;

which was an argument to assure them they were near

a shore.

²⁹ And therefore, it being night, and apprehend- ing the danger of falling upon some shelves for want of light to guide them, they durst go no further, but cast four anchors—

¹ Though I told you that no one person in the ship should perish, yet this was upon condition you would believe and trust God for your preservation, and the mariners stay and do their parts with all diligence, and not use this trick, some to escape, and leave the rest in the danger; if this be done, assure yourselves you will be drowned.

³² Hereupon the soldiers, to prevent the mariners'

design, ran and cut the ropes of the skiff, and let it

of the boat, and let fall off into the sea.

her fall off.

³³ And in the space between that and daybreak,

Paul exhorted them to refresh themselves with eat-

Paul ¹⁵ besought ing, telling them that they had so solicitously at-

them all to take meat, tended the fate of this fourteenth day as the special

¹³ skiff, σκάφην. ¹⁴ until it began to be day, ἀχρι τοῦ έμελλεν ημέρα γίνεσθαι. ¹⁵ advised, exhorted, παρεκάλεσεν.

saying, ¹⁶ This day critical day, (had so much feared casting away upon is the fourteenth day that day,) that they had had no leisure or thought of that ye have tar- eating, and so had fasted till that time of night, eaten [d] fasting, having no bit all that day. taken nothing.

34 Wherefore I pray 34. Therefore, saith he, I advise you all now to eat, you to take *some* for you shall escape the danger, and refreshing your- meat: for this is for your ¹⁷ health: for selves will the better enable you to bear the difficulties there shall not an that you are to expect.

hair fall from the head of any of you.

35 And when he had thus spoken, he 35. And he began, and gave them example, blessed took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they ¹⁸knew not the land: but they discovered a certain creek ¹⁹ with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loos- ed the rudder bands, and hoised up the mainsail to the wind,

¹⁶ Expecting the fourteenth day, which is to day, ye continue without eating, Τεσσαρεσκα- δεκάτην σήμερον ἡμέραν προσδοκῶντες, κατίτοι διατελεῖτε. ¹⁷ safety, σωτηρία. ¹⁸ dis- cerned not, οὐκ ἐπεγνώσκος. ¹⁹ having an haven, ἔχοντα αἰγαλόν.

and made toward
²⁰ shore.

⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

⁴³ But ^m the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

⁴⁴ And the rest, some on [e] boards, and some on ²¹ broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

^m their captain, willing to save Paul—

⁴⁴. And those that could not swim to make use of boards, and others of some other things that came out of the ship. And so it came to pass—

CHAP. XXVIII.

AND when they were escaped, then they knew that the island was called [a] Melita.

² And the barbarous people shewed us no little kindness: for they kindled a fire, and ² received us every one, because of the present rain, and because of the cold.

³ And ³ when Paul

²⁰ the haven, τὸν αγιαλόν.

²¹ some things that came from the ship, τινων τῶν ἀπὸ τοῦ πλοίου.

¹ ordinary, τυχοῦσαν.

² entertained us all, προσελάθουστο πάντας ἡμᾶς.

³ as Paul was turning a great many sticks and laying them on, συστρέψαντος τοῦ Π. φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπι.

had gathered a bundle of sticks, and laid *them* on the fire,
^a there came a viper
⁴ out of the heat, and fastened on his hand.

⁴ And when the barbarians saw the ⁵ venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet

^{b [b]} vengeance suffereſt not to live

⁵ And he shook off the ⁶ beast into the fire, and felt no harm.

⁶ Howbeit they looked when he should have ⁷ swollen, or fallen down dead suddenly: but after they had looked a great while, and saw ⁸ no harm come to him, they changed their minds, and said that he was a god.

⁷ In the same quarters were ^c possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

⁸ And it came to pass, that the father of Publius lay sick of a fever and of ^d a ⁹ bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

⁹ ¹⁰ So when this was done, others also, which had dis-

^a a viper, driven out of her hole by the heat which the fire had caused, leaped out, and fastened on his hand.

^b divine revenge attends him, and so this poisonous viper is sent to bite and kill him, which will certainly do it, ver. 6.

^c house and lands, where resided the governor of the island—

^d an excoriation of the guts: to whom Paul—

⁴ by, or from, δικ. ⁸ viper, θηρίον. ⁶ viper: ver. 4. ⁷ burst, πλυμπασθαι.

⁸ no evil, μηδὲν ἀτοπον.

⁹ dysentery, δυσεγρέψη.

¹⁰ This therefore being done,

the rest, Τεύχους οὖν γενομένου, οἱ λοιποί.

eases in the island, came, and were healed:

10 Who also honoured us with many wards, (see note [c] 1 Pet. iii.,) and at our departure honours; and when we departed, they furnished us with all necessaries for our journey. laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, [c] whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as [d] Appii forum and Tres tabernæ, the Christians in Rome hearing of our approach came out to meet us: whom when Paul saw—

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a

[f] soldier that

¹² kept him.

17 And after he had been there three days he de-

17 And it came to sired to speak with the rulers of the consistory which

* which was called the Dioscuri.

^f some Christian professors, who would needs stay us with them a week, after which we parted from them, and advanced toward Rome: (see John vi. 17.)

15. And when we were come toward Rome as far as Appii forum and Tres tabernæ, the Christians in Rome hearing of our approach came out to meet us: whom when Paul saw—

11 The

[e]

three

taverns:

whom when Paul

saw,

he thanked

God,

and took cou-

rage.

g common gaoler to secure them, but let Paul stay in a private house only with a soldier to guard him.

11 *Tres tabernæ.*

12 watched him, φυλάσσοντι αὐτόν.

pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was ^b no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; ⁱ not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for ^k the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the ^l brethren that came shewed or spake any ¹³ harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning ^m this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came

the Jews then had at Rome (see note [e] John i.); and when they came to him, he said unto them, Countrymen, though I have done nothing contrary to the laws or customs of the Jews, yet was I by the Jews at Jerusalem apprehended, and accused before the Roman procurator.

^b no capital accusation brought against me.

ⁱ only to clear myself, not to lay any thing to the charge of any of my countrymen.

^k asserting the resurrection of the dead, which is the result of all the promises of God to the Jews, and that that every true Israelite depends on, I am thus imprisoned.

^l Christian Jews made any complaints against thee.

^m this profession and doctrine of Christianity, we know that it is generally opposed by our brethren the Jews.

¹³ ill, πονηρός.

many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and Christ's religion. *out of the prophets, from morning till evening.*

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he

he preached and made known at large the doctrine of the gospel, demonstrating from the law of Moses, and the prophecies that were of force among the Jews, the agreeableness and truth of the whole law of Moses, and Christian religion.

25. And when by this difference of minds there began to be some falling out (or, arguing on both sides, ver. 29.) between them, they departed, Paul telling them at their departure, that this unbelief of theirs was a thing which the prophet Isaías had punctually foretold,

26. Saying, This people of the Jews will not receive the gospel,

27. For they have contracted a perfect habit of obduracy and wilful deafness and blindness; to which it is consequent, that they will not hearken to any ways of reformation that should make them capable of mercy.

28. It is therefore now to be expected by you, that we should give over contending with this obduracy of yours, and preach the gospel to the heathens, and they will most gladly lay hold on it.

¹⁴ will hear and not understand, and seeing ye will see and not—ἀκούσετε καὶ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἀπιστρέψεσθε. ¹⁵ they hear heavily with their ears, τοῖς ὠσὶ βαρέως ἡκουσαν. ¹⁶ convert.

had said these words,
the Jews departed,
and had great reasoning among themselves.

30 And Paul dwelt 30, 31. And Paul was free from close restraint, two whole years in and hired an house to live in, and there continued his own hired house, two years, and preached the gospel to all that came to him, and to those that had already received it,

31 Preaching the superstructed the whole Christian doctrine ; and this kingdom of God, he did with all freedom, and openness, and confidence, (see note [a] John vii.,) and no man gave him any disturbance.

things which concern the Lord Jesus Christ, with all confidence, ¹⁷ no man forbidding him.

¹⁷ without any hinderance, *ἀκωλύτως*.

END OF VOL. I.

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